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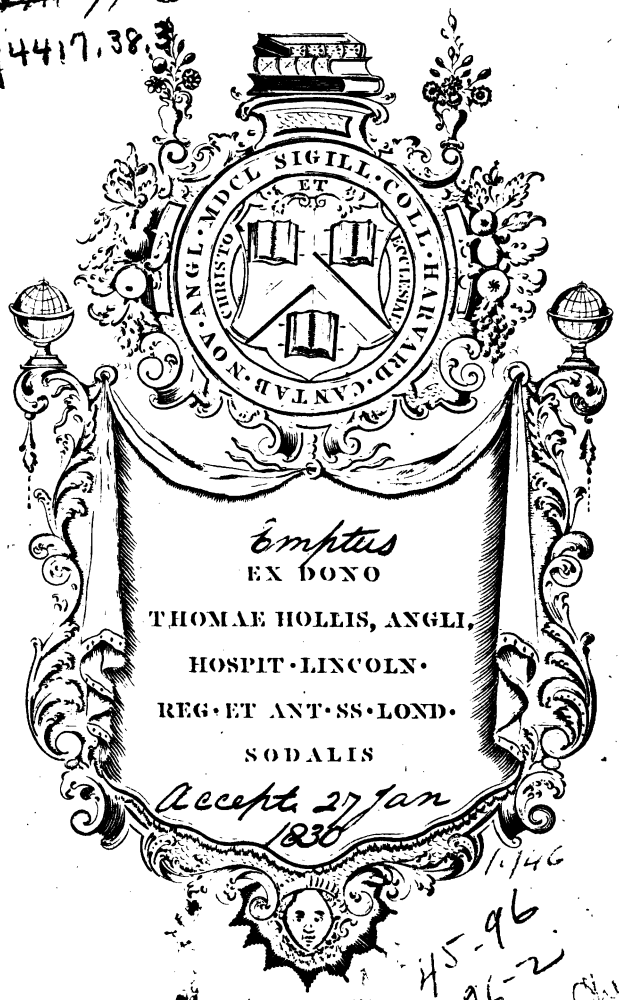

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TRAVELS,

OR

OBSERVATIONS,

RELATING TO

SEVERAL PARTS

OF

BARBARY

AND

The Levant.

ILLUSTRATED WITH COPPERPLATES.

By THOMAS SHAW, D. D. F. R. S.
VICAR OF BRAMLEY, REGIUS PROFESSOR OF GREEK, AND PRINCIPAL OF EDMUND HALL, IN THE UNIVERSITY OF OXFORD.

THE THIRD EDITION, CORRECTED,

WITH

SOME ACCOUNT OF THE AUTHOR.

IN TWO VOLUMES.

VOLUME I.

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1808.

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SOME ACCOUNT

OF THE

AUTHOR OF THE FOLLOWING WORK.

THOMAS SHAW, D. D. was born at Kendal, in the county of Westmoreland, about 1692. He was educated at the grammar school there, and was admitted Batchelor at Queen's College, Oxford in 1711. He received the degree of Batchelor of Arts, July 5. 1716, and of Master of Arts, Jan. 16. 1719.

He afterwards took orders, and was appointed Chaplain to the English Factory at Algiers. He remained there for several years, and travelled from thence into various parts of the East. While he was absent in 1727, he was chosen a Fellow of his College, and after his return became Doctor of Divinity, in 1734. He was also in that year elected a Fellow of the Royal Society of London. He published the first edition of his TRAVELS at Oxford, in 1738, in folio. He also presented the University with some natural curiosities, ancient coins and busts, which he had collected during his

his travels. Three of the last of these are engraved in the *Marmora Oxoniensia.* On the death of Dr FELTON, in 1740, he was nominated by his College, Principal of Edmund Hall, which he raised by his munificence from a ruinous condition. He was also presented at same time to the vicarage of Bramley, in Hampshire, and was Regius Professor of Greek till his death, which took place in 1751.

His TRAVELS have been universally esteemed, not only for their accuracy and fidelity, but on account of the illustrations they contain of Natural History, of the Classic Authors, and especially of the Scriptures. They were translated into French, and printed in 4*to* in 1743, with several notes and emendations communicated by the Author. He published two supplements to them in 1746 and 1747, the latter addressed to Dr CLAYTON, Bishop of Clogher, in Ireland. The contents of these were afterwards incorporated in the second Edition, which, with great improvements and alterations, were prepared for the press by the Author. Death put a stop to his labours, but the Public have reaped the fruit of them. The present Edition is printed verbatim from this second and improved one, published in 1757, but corrected in several respects, particularly in the Index to the passages of Scripture illustrated. Both editions, especially the latter, have become extremely scarce, and have sold at a high price.

The

The following epitaph on the Author was composed by Dr Brown, Provost of Queen's College, Oxford, and placed on his Monument in Bramley Church.

EPITAPHIUM AUCTORIS.

Peregrinationibus variis
Per *Europam*, *Africam*, *Asiamque*
Feliciter absolutis,
Et Exuviis mortalibus hic loci
Tandem depositis,
Cœlestem in Patriam remigravit
THOMAS SHAW, *S. T. P.* et *R. S. S.*
Gabrielis Fil. *Kendaliensis*;
Qui
Consulibus Anglicis apud *Algerenses*
Primum erat a Sacris;
Mox *Coll. Reginæ* inter Socios ascriptus;
Aulæ dein *Sancti Edmundi* Principalis,
Ac ejusdem munificus Instaurator;
Linguæ demum *Græcæ* apud *Oxonienses*
Professor Regius.
De Literis quantum meruit Auctor celebratus,
Edita usque testabuntur Opera,
Pyramidibus ipsis, quas penitiùs inspexerat,
Perenniora forsan extitura.

Hic, Studiis etsi severioribus
Indies occupatus,
Horis tamen subsecivis emicuit
Eruditus idem et facetus conviva.

Optima quanquam Mentis indole
Et multiplici Scientia instructus;
Literatorum omnium, domi forisque,
Suffragiis comprobatus;

Mag-

Magnatum Procerumque popularium
Familiari insignitus Notitiâ;
Nec summis in Ecclesiâ Dignitatibus impar;
Fato tamen iniquo evenit,
Ut *Bramleyensis* obiret *Paræciæ*
Vicarius penè Sexagenarius
XVIII. Cal. Sept. A. D. 1751.

Uxor JOANNA, Ed. *Holden* Arm. Consulis
Algerensis olim Conjux, bis Vidua,
M. P.

TO

TO THE KING.

MOST GRACIOUS SOVEREIGN,

I BEG leave to approach Your Royal PERSON, with an humble present in my hand, after the fashion of those countries where I have long resided.

IT is a volume of *Travels and Observations*, wherein are described the situation, polity, and customs of various nations; nations unacquainted with liberty, and whose government is the very reverse of Your MAJESTY's wise and gracious administration.

I HAD an opportunity of making these Observations, whilst I had the honour of being Your MAJESTY's Chaplain at Algiers. It was in this situation that I first collected materials for the following sheets; and so extensive is Your MAJESTY's influence, that it procured me safety and protection, even in countries remote and barbarous.

A WORK which owes its rise, its progress, and completion, to these assistances, seems in some degree entitled to Your Royal Favour, and is therefore, with all humility, presented to Your Sacred MAJESTY.

WHILST

WHILST I was engaged in this undertaking, it was a pleasing encouragement to consider, that my well intended labours were approved by Her Late MAJESTY; and it did not a little inflame my endeavours, when She was pleased to promise me the honour of Her Royal Patronage.

BUT I must not presume to mention private and personal favours, when whole societies are indebted to that Illustrious PRINCESS. Particularly, that ancient House of Learning, of which I have the happiness to be a member, stands distinguished by Her Royal Bounty, and owes its beauty and ornament to Her Munificence.

IF HEAVEN had spared that invaluable Life, with what zeal should we have paid repeated acknowledgments to our Royal Benefactress! But now—we can only join with thousands in lamenting the public loss, and with gratitude transmit Her Memory to our latest Successors.

THAT Providence may long preserve Your MAJESTY, and continue the many blessings of Your Reign to this church and nation, is the constant prayer of,

(May it please Your MAJESTY)

Your MAJESTY's *most humble*

And most devoted Servant and Subject,

APRIL 25. 1738.

THOMAS SHAW.

PREFACE

TO THE SECOND EDITION.

PREVIOUS to the prefatory discourse, it may be proper to observe wherein this *second Edition* of *the Book of Travels and Observations* differs from the *first*. First of all then, it is printed with smaller types, and confined to a smaller volume, to be at once more portable and less expensive. In the next place, several lines and pages which might be looked upon as superfluous or unnecessary, are here omitted; such as the *Excerpta*, as they were called, together with several of the larger notes and quotations from ancient authors, the references themselves being only here retained. Some paragraphs likewise have been omitted or abridged in the work itself, *viz.* several of the geographical observations in the kingdoms of Algiers and Tunis; particularly where neither ancient nor modern history were more immediately concerned, and where the general scheme of these geographical inquiries would admit of it. And lest the greater proficients in botanical learning should regard the *Phytographia*, or history of plants, as more copious than curious, the author has continued such of them only as are

the most rare, or which have not been hitherto described. Yet such caution has been every where taken in these, and in a few other omissions and abridgments of less account, that little or nothing material or properly essential to the work itself should be wanting to this second edition.

Yet what has been thus omitted or abridged, has made room not only for the several additional discourses and dissertations that were contained in the supplement lately published to this book, but for a variety also of new remarks and observations, which were either overlooked in the author's journals and memoirs, or which have occurred to his memory upon the revisal of them both. And as errors and mistakes were almost unavoidable in a work of this copious nature and subject, (several sheets whereof, through the great importunity and impatience of the subscribers, might have been too hastily printed off), these, whether they regard the press, or some geographical or historical facts, or whether they relate to numbers or measures, or the reasonings thereupon, as they are, when taken all together, very few, and seldom of any consequence, so they have all along, according to their nature and import, and as far as they came to the author's knowledge, been either rectified, altered, or entirely left out. Besides, that order, method, and connection should be the better preserved throughout the whole, the particular paragraphs have been sometimes transposed, and the general chapters

ters have been subdivided into sections; whilst the style itself, which might frequently appear too copious and redundant, like those foreign languages which were familiar to the author during his long absence from his native country, is here, more agreeable to the English diction at present, rendered more terse and concise.

The following pages therefore, with these additions, alterations, and improvements, are presented to the reader, as an essay towards restoring the ancient geography, and placing in a proper light the natural, and sometimes civil history of those countries, where the author has travelled. In pursuance of which design, these observations, of what kind soever, whether they regard geography, natural history, or other miscellaneous subjects, are not blended or mixed together as they chanced to fall in his way, but are ranged under distinct heads and divisions, without repeating, upon every occasion, the time, the place, or manner wherein they were made.

The repetition of every day's events and occurrences, besides being frequently tedious, and seldom of any importance, could not have been admitted in the following sheets, without augmenting them to twice their number. Whereas, the author's principal design and intent being in a literary way, and with as much brevity as the subject would admit of, not barely to amuse and divert, but to inform and instruct the curious reader, to whom alone these pages were addressed; he has therefore confined himself all along;

to

to lay down such observations only as he judged were of greater moment and consequence; such likewise as were altogether new, or not sufficiently explained in other books of travels. And as the greatest part of these observations bear a near relation to several passages, customs or expressions in the classic writers, and especially in the Scriptures, the author has further endeavoured, by comparing those ancient accounts and descriptions with these his later discoveries, to make them receive from, and give to each other, mutual light and illustration.

However, as the method of travelling or surveying these countries, the diet and reception of the traveller, the hardships and dangers to which he is exposed, and other incidents of the like nature, may be looked upon by some readers as matters of too great curiosity to be entirely passed over and neglected, the author proposes to supply what may be wanting upon that subject, by placing here in one view such of the most remarkable circumstances and occurrences as made up the diary-part of his travels.

THE reader therefore is, first of all, to be informed, that in the several maritime towns of Barbary and the Levant, where the British factories are established, the author was entertained with extraordinary marks of generosity and friendship,

friendship, having the use not only of their houses, but of their horses also, their janissaries and servants. But in most of the inland towns and villages, particularly of Barbary, there is a house set apart for the reception of strangers, with a proper officer, called *maharak*, to attend us, where we are lodged and entertained for one night at the expence of the community. Yet even here we sometimes met with our difficulties and disappointments; as when these houses are already taken up, or when the *maharak* was not to be found, or when he was inclined to be surly and disobliging; great disputes, and *shamatan*, as they call brawls and discord, happening at such times. And as there were no inns or public houses to entertain us, and private families (contrary to the charitable custom recorded in Job xxxi. 32. and Matt. xxv. 35.) would never admit us, we had now and then occasion enough to meditate upon the same distress with the Levite and his company, (Judges xix. 15.) when *there was no man that would take them into his house for lodging;* and of the propriety there was to place (1 Tim. v. 10. Heb. xiii. 2.) the lodging and entertaining of strangers among good works.

But when we travel in the open country, at a distance from these towns and villages, as in Arabia and the greatest part of Barbary, we are to take our chance, both with regard to our food and our lodgings, as will be hereafter more particularly related. As to our food, we were sometimes

times provident enough to take care of it, especially in Arabia. But to have furnished ourselves with tents in travelling through those deserts, would have been both cumbersome and expensive; besides the suspicion it might have raised in the jealous Arabs, that the persons they belonged to, were of a more than ordinary rank and condition, and consequently would be too rich and tempting a booty to be suffered to escape. The unfortunate gentlemen, who were concerned not many years ago in an embassy to Abyssinia, by order of the French king, found this to be too true, at the expence of their lives.

As we shall have frequent occasion, particularly in the description of Barbary, to mention the Kabyles, the Arabs and the Moors, it will be necessary to premise, that the Kabyles have generally the appellation of *Beni*, as the Arabs have that of *Welled*, prefixed to the name of their respective founders. Both words have the same signification, and denote the children or offspring of such a tribe: thus, *Beni Rashid* and *Welled Halfa*, equally signify the sons of Rashid and the sons of Halfa; or the *Rashides* or *Halfides*, as the ancient geographers and historians would have named them. We may observe further, that the Kabyles usually live upon the mountains, in little villages, called *daskrahs*, made up of mud-walled hovels (or *gurbies*, according to their own appellation); whereas the Arabs, being commonly the inhabitants of the plains, are therefore called Bedoweens,

doweens, living, as the Nomades and Scenitæ did of old, in tents; a collection whereof, pitched usually in a circle, with their doors opening towards Mecca, is called a *douwar*. But the Moors, who are the descendents of the ancient inhabitants, the Mauritanians, live all over Barbary, as the Turks likewise do, in cities, towns and villages; habitations more permanent than those of the Arabs, as they are more durable than those of the Kabyles. The language of the Moors is the same with that of the Arabs; the particular dialects being alike in them both, according to their nearer or more distant situation from Egypt, where their language is supposed to be spoken in the greatest propriety and perfection.

If therefore, in the course of our travels, we did not fall in with any of the *daskrahs* of the Kabyles, or with the *douwars* of the Arabs, or with the towns or villages above mentioned, we had nothing to protect us from the inclemency either of the heat of the day, or the cold of the night, unless we accidentally fell in with a cave or grove of trees, the shelve of a rock, or with some ancient arches, that had formerly belonged to so many cisterns. At these times, which indeed seldom happened, our horses were the greatest sufferers; and as they were always our first care, we gathered for them stubble, grass, or boughs of trees, before we sat down and examined what fragments of some former meal were reserved for ourselves.

In

In travelling along the sea coast of Syria, and from Suez to Mount Sinai, we were in little or no danger of being either robbed or insulted, provided we kept company with the caravan *, and did not stray from it; but a neglect of this kind, through too great an eagerness in looking after plants and other curiosities, may expose the traveller, as it once did myself, to the great danger of being assassinated. For whilst I was thus amusing myself, and had lost sight of the caravan, I was suddenly overtaken and stripped by three strolling Arabs; and had not the divine Providence interposed in raising compassion in one, whilst the other two were fighting for my clothes (mean and ragged as they were), I must inevitably have fallen a sacrifice to their rapine and cruelty. In the Holy Land, and upon the isthmus betwixt Egypt and the Red Sea, our conductors cannot be too numerous, whole clans of Arabs, from fifty to five hundred, sometimes looking out for a booty. This was the case of our caravan, in travelling (A. D. 1722.) from

* Vox Persica est *carvan*, id est, *negotiator*, vel collective negotiatores; sc. tota eorum cohors simul iter faciens, quæ Arabice *cafila* vocatur. Hinc mercatorum hospitia publica, quæ Arabibus audiunt *can*, Persis *carvan serai* nominantur, i. e. *caravanæ hospitium*. Nam *serai* est quævis *domus ampla*; unde in Constantinopoli, imperatoris palatium fœminarum Turcis dicitur, nomine Persico, *serai*, Europæis minus bene *serail* et *seraglio*. Vid. Perits. *Itinera Mundi*, ed. T. Hyde, p. 61. In these *cans*, *kanes*, or *caravan serais*, we can sometimes purchase straw and provender for our horses, mules, &c. though, generally speaking, they supply us barely with a dirty room to lodge in, being built in squares, with an area or quadrangle within for the reception of our horses, &c.

from Ramah to Jerusalem; where, exclusive of three or four hundred *spahees*, four bands of Turkish infantry, with the *mosolom*, or general, at the head of them, were not able, or durst not at least, protect us from the repeated insults, ravages, and barbarities of the Arabs. There was scarce a pilgrim, and we were upwards of six thousand, who did not suffer, either by losing a part of his clothes, or his money; and when these failed, then the barbarians took their revenge, by unmercifully beating us with their pikes and javelins. It would be too tedious to relate the many instances of that day's rapine and cruelty, in which I myself had a principal share, being forcibly taken at Jeremiel or Anathoth, as an hostage for the payment of their unreasonable demands, where I was very barbarously used and insulted all that night; and provided the aga of Jerusalem, with a great force, had not rescued me the next morning, I should not have seen so speedy an end of my sufferings.

But in Barbary, where the Arabian tribes are more under subjection, I rarely was guarded by more than three *spahees* and a servant; all of us well armed with guns, pistols, and scimitars; though even here we were sometimes obliged to augment our numbers, particularly when we travelled either among the independent tribes, or upon the frontiers of the neighbouring kingdoms, or where two contiguous clans were at variance. These, and such like *harammees*, as the free-booters are usually named in these countries,

must be what the Europeans call wild Arabs; for there is no such name peculiar to any one particular clan or body of them, they being all the same, with the like inclinations (whenever a proper opportunity or temptation offers itself) of robbing, stripping, and murdering, not strangers only, but also one another. In proof of this, I need only mention the many heaps of stones that we meet with in several places in Barbary, in the Holy Land, and in Arabia, which have been gradually erected (as so many signs, Ezek. xxxix. 15.) over travellers thus barbarously murdered; the Arabs, according to a superstitious custom among them, contributing each of them a stone whenever they pass by them. We read of something like this, Josh. vii. 26. and viii. 29. and 2 Sam. xviii. 17. where great heaps of stones are said to be raised over Achan, over the king of Ai, and over Absalom.

However, to prevent as much as possible the falling into the hands of these *harammees*, the greatest safety for a traveller is to be disguised in the habit of the country, or to be dressed like one of his *spahees*. For the Arabs are very jealous and inquisitive, suspecting all strangers to be spies, and sent to take a survey of those lands, which, at one time or other (as they have been taught to fear, vol. i. p. 443.) are to be restored to the Christians.

In our journies betwixt Kairo and Mount Sinai, the heavens were every night our covering; the sand, with a carpet spread over it, was our bed; and

and a change of raiment, made up into a bundle, was our pillow. And in this situation we were every night wet to the skin, by the copious dew that dropt upon us, though without the least danger (such is the excellency of this climate) of catching cold. The continued heat of the day afterwards, made us often wish that these refrigerations could have been hourly repeated. Our camels (for horses or mules require too much water to be employed in these deserts), were made to kneel down (Gen. xxiv. 11.) in a circle round about us, with their faces looking from us, and their respective loads and saddles placed behind them. In this situation, as they are very watchful animals, and awake with the least noise, they served us instead of a guard.

As there was no chance of meeting, in these lonesome and dreary deserts of Arabia, with the least hospitality or entertainment, we were obliged to carry along with us every thing that was necessary for so long and tedious a journey. We took care in the first place, to provide ourselves with a sufficient quantity of goats skins (the ασκοι, or *bottles*, so often mentioned in Scripture), which we filled with water every four or five days, or oftener if we found it. We laid in a provision likewise of wine and brandy. Barley, with a few beans intermixed, or else the flour of one or other, or of both of them, made into balls with a little water, was the provender of our camels. We provided for ourselves wheat-flour, rice, biscuit, honey, oil, vinegar, olives, lentils, potted flesh,

and

and such things as would keep sweet and wholesome during two months, the space commonly taken up in completing this journey. Nor should our wooden bason and copper pot be omitted; the latter whereof was the necessary utensil for cooking our provisions, the other for serving it up, or kneading therein our unleavened cakes. These two vessels made up the whole of our kitchen furniture. When we were therefore either to boil or to bake, the camels dung that we found left by some preceding caravan (for wood is very scarce) was our usual fuel; which, after being left a day or two in the sun, quickly catches fire, and burns like charcoal. No sooner was our food prepared, whether it was potted flesh, boiled with rice, a lentil soup (the *red pottage*, Gen. xxv. 30.) or unleavened cakes served up with oil or honey, than one of the Arabs (*not to eat his morsel alone*, Job xxxi. 17.) after having placed himself upon the highest spot of ground in the neighbourhood, calls out thrice, with a loud voice, to all his brethren, *the sons of the faithful*, to come and partake of it, though none of them were in view, or perhaps within a hundred miles of us. This custom however they maintain to be a token at least of their great benevolence, as indeed it would have been of their hospitality, provided they could have had an opportunity to shew it.

But travelling in Barbary is of a quite different nature. Here we always endeavour to find out the *douwars* of the Arabs (not being fond of visiting the Kabyles, who are a set of sturdy fellows

lows not so easily managed), where we are entertained at free cost, as in the towns and villages above mentioned, and as we read of the *wayfaring man*, Jer. xiv. 8. for the space of one night. For in this country, the Arabs, and other inhabitants, are obliged, either by long custom, by the particular tenure of their lands, or from fear and compulsion, to give the *spahees* and their company the *mounah*, as they call it, which is such a sufficient quantity of provisions for ourselves, together with straw and barley for our mules and horses. Besides a bowl of milk and a basket of figs, raisins, or dates, which upon our arrival were presented to us, to stay our appetites, the master of the tent where we lodged, fetched us from his flock (according to the number of our company) a kid or a goat, a lamb or a sheep, half of which was immediately seethed by his wife, and served up with *cuscasooe;* the rest was made *kab-ab*, i.e. cut into pieces (κιονλλω is the term, Hom. Il. A. ver. 465.) and roasted, which we reserved for our breakfast or dinner the next day.

Yet the cold and the dews that we were every night exposed to, in the deserts of Arabia, did not incommode us half so much as the vermin and insects of all kinds, which never failed to molest us in Barbary. Besides fleas and lice, which might be said, without a miracle, to be here *in all their quarters*, the apprehensions we were under, in some parts at least of this country, of being bitten or stung by the scorpion, the viper, or the venomous spider, rarely failed to interrupt

our

our repose, a refreshment so very grateful and so highly necessary to a weary traveller. Upon sight indeed of one or other of these venomous beasts, a *thaleb*, or writer, who was one of my *spahees*, after he had muttered a few mystical words, exhorted us all to take courage, and not be afraid of such creatures, as he had made tame and harmless by his charms and incantations. We were likewise no less offended (from whence we might least expect it) by their young kids, lambs and calves, that are tied up every night under the eaves of their tents, to prevent them from sucking their dams. For the cords used upon these occasions, being made only of yarn loosely spun, the fretful creatures are every moment breaking loose, dropping their dung, and trampling upon us.

When we were entertained in a courteous manner (for the Arabs will sometimes supply us with nothing till it is extorted by force), the author used to give the master of the tent a knife, a couple of flints, or a small quantity of English gunpowder; which, being much stronger than their own, is in great esteem, and kept chiefly for the priming of their fire-arms. If the *lallah*, or lady, his wife, had been obliging also in her way, by making our *cuscasooe* savoury, and with expedition, she would return a thousand thanks for a skean of thread, or for a large needle, or for a pair of scissars; all of them great rarities, and very engaging presents with these people. An ordinary

ordinary silk handkerchief, of two shillings value, was a present for a princess.

During the excessive heats of the summer, and especially when we were apprehensive of being intercepted by the free-booting Arabs, or *haram-mees*, we then travelled in the night, *which having no eyes*, according to their proverb, few of them dare venture out, as not knowing the unforeseen and unexpected dangers and ambuscades which they might possibly fall into. At this time, we have frequent opportunities of calling to remembrance the beautiful words of the Psalmist, Psal. civ. 20. "Thou makest darkness that it may "be night; wherein all the beasts of the forest "do move." The lions roaring after their prey, the leopards, the hyænas, the jackalls, and a variety of other ravenous creatures crying out to their fellows, Isa. xiii. 22. and xxxiv. 14. (the different sexes perhaps finding out and corresponding in this manner with their mates), break in very awfully upon the solitude, and the safety likewise, that we might otherwise promise to ourselves at this season.

Our horses and camels keep generally a constant pace; the latter at the rate of two miles and an half, the other of three geographical miles an hour; sixty of which miles, according to my calculation, constitute one degree of a great circle. The space we travelled over was first of all computed by hours, and then reduced into miles, which, in the following observations, when Roman is not mentioned, are always to be taken for geo-

geographical miles. I alighted usually at noon to take the sun's meridian altitude (called by the Arabs, *the weighing of the sun*), and thereby adjust the latitudes; observing all along the course and direction of our travelling by a pocket compass, the variation whereof (A. D. 1727) I found at Algiers to be 14°, and at Tunis 16° to the west. Every evening therefore, as soon as we arrived at our *connack* *, for so the *spahees* call the tents, the houses, or places where we put up, I used to examine what latitude we were in, how many hours, and in what direction we had that day travelled, making proper allowances for the several windings and occasional deviations that we had made out of the direct road. In our passage through the mountains and forests, or where the plains were cut through with rivers (for we no where met with hedges, or mounds, or inclosures, to retard and molest us), it frequently happened, that

* *Connac* is at present the same appellation in the East with the πανδοχιον and καταλυμα in the Old and New Testament, which are rendered inns or *hospitia*. But excepting the *caravanserais*, which may in some measure answer to the πανδοχεια and καταλυματα, (those which I have seen were only bare walls), there are, properly speaking, no houses of entertainment in this country, in the sense at least that we understand inns or *hospitia*; *viz.* where we can be provided with lodgings, provisions, and other necessaries for our money. For a *connac* denotes the place itself only, whether covered or not, where the travellers or caravans halt or break off their journey for a time, in order to refresh themselves and their beasts of burden. Thus the *malon*, or inn, Gen. xlii. 27. and xliii. 21. &c. where the sons of Jacob opened their sacks to give their asses provender, are no other than one of the like stations, which I have described above in Arabia, *viz.* the place where they themselves rested and unloaded their asses. Vid. not. *, p. xvi.

that when we had travelled eight hours, *i.e.* twenty-four miles, they were, according to the method above laid down, and as far as longitude or latitude were concerned, to be estimated for no more than eighteen or twenty. I found by observation the latitude of Algiers, by which that of other places is regulated, to be 3° 32′ 30″ east of London, which, in the maps is my first meridian; according to which, they are all of them laid down and projected. And here, to digress a little from the diary part, and to give some account of the work itself, I am to acquaint the reader, that the pricked..... or double=lines, which are traced out upon the maps, denote the places they pass through, to be laid down according to the observations of the author. Mr Sanson, who attended for many years the viceroy of Constantina as his slave and surgeon, supplied me with a great many geographical remarks concerning that province; in the description of which, particularly with regard to Lambese, I am likewise obliged to the learned and curious Dr Poissonel, who took, A. D. 1726, a survey of the greatest part of the kingdoms of Algiers and Tunis, at the expence of the French king. In the description of the western portion of the Zeugitania, which the civil wars, A. D. 1727, prevented me from visiting, I am much indebted to the learned Father Francisco Ximenes, then the Spanish administradôr at Tunis, who very generously communicated to me his notes and remarks, which he had made in his several journies over those parts. The pro-

vinces of Zaab, Wadrang, and the other southern districts of the kingdom of Algiers, are laid down from the repeated accounts which I received of those countries from the inhabitants themselves; with whom we have frequent opportunities of conversing in almost every city of Barbary. And as I rarely found them disagree in their accounts, I am persuaded that I have been little, if at all, imposed upon by them.

The several names of the places and tribes of these kingdoms, are all of them written according to the English pronunciation, and the force of our own alphabet. The Arabic letters, ا و ي, answering to our *i*, *h*, and *w*, make those words (which indeed are very numerous) wherein they occur, to have an easier transition into our language, than into the French or Italian; and, for the want of the like correspondent letters, the authors who have described these countries, have generally miscalled the true Arabic appellations, and thereby rendered them useless to travellers, as I can speak by experience, in making inquiries after particular places there recorded, by being thus strangely expressed in those idioms.

The stars (*) that are prefixed to the names of several cities in Barbary, denote them to have been episcopal sees at the time they were possessed by the Christians. We learn from the Notitia, that they were, at one time or other, more than six hundred; though, for want of geographical circumstances, I have not been able to adjust the situation of more than one hundred of them.

And,

And, in examining their ruins, I have often wondered that there should remain so many altars and tokens of Pagan idolatry and superstition, and so very few crosses or other monuments of Christianity. Yet even this may perhaps be well enough accounted for, from that great hatred and contempt which the Saracens have always had for the Christian name, and of their taking all imaginable opportunities to obliterate and destroy it; wherein they are further encouraged, by finding not only a number of coins, but large pieces of lead and iron also, wherewith the stones which they are thus industrious to pull down, are bound together. But of these coins, I rarely met with any that were either valuable or curious. Such of them as are purely African, or Carthaginian, or carry along with them at least the insignia and characteristics of being struck there or in Sicily, and other of their colonies, may be well accounted the rarest, and of these I have given the reader several drawings and descriptions; not taking the least notice of the Missilia, as they are called, of the lower empire, nor of the coins, which are equally common, of Antoninus Pius, Marcus Aurelius, Alexander, Gordianus, and Philippus; in whose times these parts of Africa appear to have been adorned with the most sumptuous edifices. I have some pieces likewise of *glass money*, found in the ruins of such of their buildings, as were erected by their sultans, *viz.* Occ'ba and Ben Egib. For these, no less than those that were erected by their predecessors, the Carthaginians and

and Romans, have been equally subject to their changes and revolutions. These coins, of which I have two sorts, the one of the bigness of a farthing, the other of a silver twopence, are flat and plain on the one side, and impressed on the other with the Mahometan creed, *viz.* 'There is no 'God but God: Mohammed is the apostle of 'God.'

But, to return to what was the more immediate design of this preface: Our stages or days journies were not always the same. For when any danger was apprehended, we then travelled through as many by-paths as our conductors were acquainted with; riding in this manner, without halting, sometimes twelve, sometimes fifteen hours. Nay, in returning from Jerusalem, so vigilant were the Arabs in distressing the pilgrims, and particularly myself, that notwithstanding we had the *sheck*, or saint, of Mount Carmel, with twenty of his armed servants to protect us, we rested only one hour in two and twenty; for so long a time we were in travelling, and that very briskly, betwixt Sichem and Mount Carmel. But in the kingdoms of Algiers and Tunis, an ordinary day's journey, exclusive of the time taken up in making observations, rarely exceeded eight or nine hours. Our constant practice was, to rise at break of day, set forward with the sun, and travel till the middle of the afternoon; at which time we began to look out for the encampments of the Arabs, who, to prevent such parties as ours from living at free charges upon them, take care

to

to pitch in woods, vallies, or places the least conspicuous. And indeed, unless we discovered their flocks, the smoke of their tents, or heard the barking of their dogs, it was sometimes with difficulty if at all that we found them. Here, as was before observed, we were accommodated with the *mounah*; and if, in the course of our travelling the next day,

> We chanc'd to find
> A new repast, or an untasted spring,
> We bless'd our stars, and thought it luxury.

This is the method of travelling in these countries, and these are its pleasures and amusements; few indeed in comparison with the many toils and fatigues; fewer still with regard to the greater perils and dangers that either continually alarm, or actually beset us. And besides, as the reader will have too frequent occasion to remark, the discoveries we are thus eager to pursue, and which are the occasion of all this anxiety and labour, how seldom is it that they answer our expectations? Even these larger scenes of ruin and desolation at Jol Cæsarea, Cirta, Carthage, and other of the more celebrated cities in Africa, where we flattered ourselves to be entertained with such diffusive scenes of antiquity and instruction, yet, when we come more nearly to view and examine them, how infinitely do they fall short of what before-hand we had conceived in our minds of their beauty and munificence. Instead of really diverting or instructing us in the manner

manner we apprehended, they have sometimes produced quite contrary effects, by engaging us at once in a very serious turn of thought and meditation. For here we are immediately struck with the very solitude of these few domes, arches, and porticos that are left standing, which history informs us, were once crowded with inhabitants; where Scyphax and Massinissa, Scipio and Cesar, the orthodox Christians and the Arians, the Saracens and the Turks, have given laws in their turn. Every heap of ruins points out to us the weakness and instability of all human art and contrivance, reminding us further of the many thousands that lie buried below them, which are now lost in oblivion, and forgotten to the world. Whilst we are full of these thoughts and meditations, Christianity steps in to our relief, acquainting us that we are only *strangers and pilgrims upon earth; seeking a city*, not like these, subject to the strokes of time and fortune, but *which hath everlasting foundations, whose builder and maker is God*, Heb. xi. 9. &c.

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TRA-

TRAVELS

OR

OBSERVATIONS

RELATING TO

BARBARY.

IN THREE PARTS.

WHEREOF THE

I. & II. *relate to the* GEOGRAPHY,
III. *relates to the* NATURAL HISTORY,

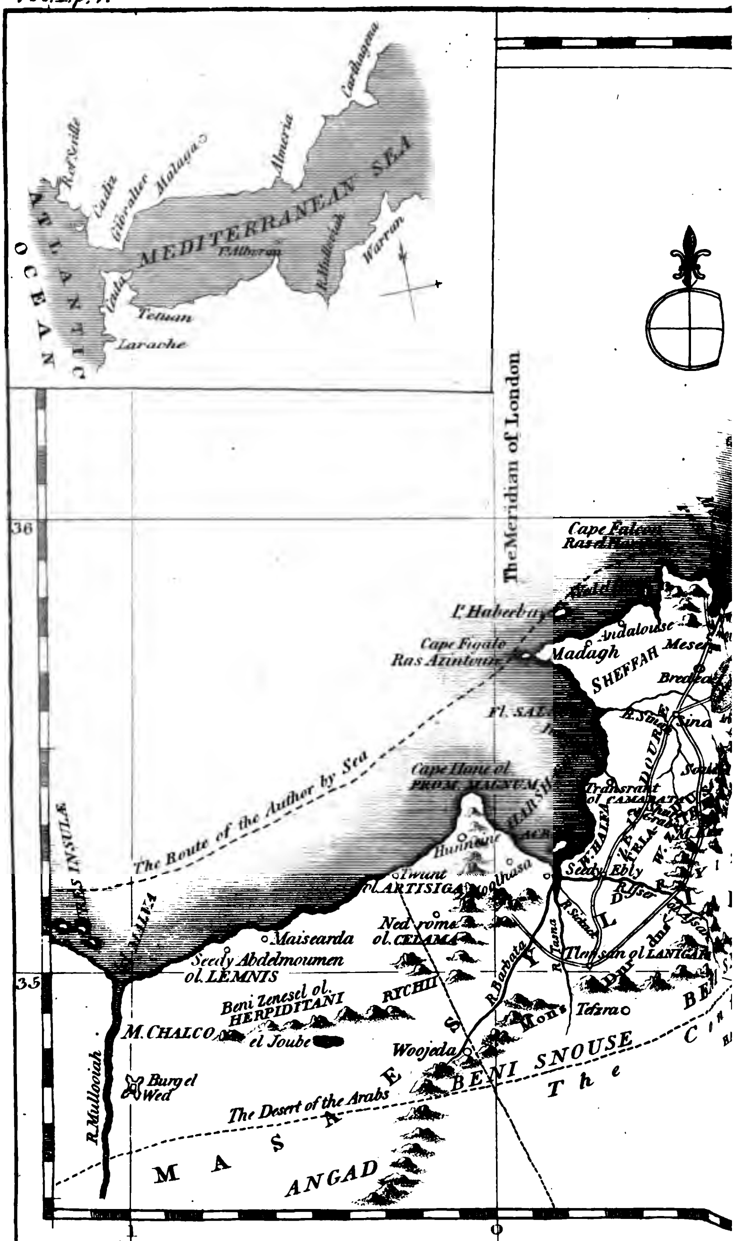
OF THE

KINGDOMS

OF

ALGIERS AND TUNIS.

VOLUME I.——PART I.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MEDITERRANEAN SEA
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M. CHALCO
el Joube
Beni Zenesel ol.
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RYCHII
Woojeda
Burg el Wed
R. Mullooiah
The Desert of the Arabs
BENI SNOUSE
M A S A E S
ANGAD
Tefzra
R. Barbata
Seedy Ebly
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Cape Ivy or Jibbel Bie
WARRAN
el QUIZA
BENI
AMMER
Sibkah
Mesurgeen
MADDER
Mascar el
VICTORIA
Frendah
Tagazonte
Wed el Hammam
Sheebah
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CHAPTER I.

Of the Kingdom of ALGIERS *in general.*

THE kingdom of Algiers, since it became subject to the Turks, has been one of the most considerable districts of that part of Africa, which the latter ages have known by the name of Barbary *. It is bounded to the west, with Twunt and the neighbouring mountains of Trara; to the south, with the Sahara, or desert; to the east, with the river Zaine, the ancient Tusca; and to the north, with the Mediterranean sea.

Sanson †, in bounding this kingdom with the rivers Mulvia and Barbar, as he calls the Mullooiah and the Zaine, makes it DCCCC M. from east to west; De la Croix ‡, DCCXX; Luyts §,

* Africa veteribus proprie dicta, hodie Barbaria quibusdam vocatur, aliis Barbariæ pars. Thuan. Hist. l. vii. Moros, Alarbes, Cabayles, y algunos Turcos, todos gente puerca, suzia, torpe, indomita, inauil, inhumana, bestial: y por tanto tuuo porcierto razon, el que da pocos anos aca acostumbro llamar a esta terra, BARBARIA pues, &c. D. Haedo de la captiuidad en su Topogr. e Histor. de Argel. p. 126. Vallad. 1612.

† L' Afrique en plusieurs Cartes nouvelles, &c. p. 23. a Paris 1683.

‡ Nouvelle Methode pour apprendre le Georg. Univers. Tom. v. p. 280. a Paris 1705.

§ Introd. ad Geographiam, p. 669. Traj. ad Rhenum, 1692.

by reckoning XLVIII½ M. for one degree of longitude, allows it to be about DCXXX: whereas others * make it of a less extent. But according to the exactest observations which I could make myself, or receive from others, I find the true length of this kingdom, from Twunt, (which lies XL M. to the eastward of the Mullooiah) to the river Zaine, to be, a little more or less, CCCCLXXX M. the first lying in 0° 16′ W. longit. from London; and the latter, upon whose western banks Tabarka is situated, in 9° 16′ to the east.

There is not the like disagreement among these geographers, in relation to the breadth of this kingdom, though none of them † make it less than CL M. where it is the narrowest; nor more than CCXL where it is the broadest. The breadth indeed, though much short of these accounts, is not every where the same: for near Tlem-san it is not above XL M. from the Sahara to the sea coast; near the sources of the rivers Sigg, and Shelliff, it is about LX; which, in the western part of this kingdom, may be taken at a medium for the extent of what the Arabs call Tell, *i. e.* land proper for tillage. But, to the eastward of Algiers, the breadth is more considerable; particularly in the meridians of Boujejah, Jijel, and Bona, where it is never less than C M.

With

* Moll's Geography, Part ii. p. 146. Lond. 1722. Atlas Geograph. Vol. iv. p. 182.

† The Geographical and Roman miles differ, as 60 is to 75½ *i. e.* 60 Geogr. and 75½ Roman miles are equal to 1° of a great circle. Vide Danville's Introd. to Geogr.

With regard to the old Geography, Pliny *, who is followed herein by Martianus †, makes the breadth alone of the Mauritanie to be CCCCLXVII M. *i. e.* CCC. M. at least more than will agree with that part of this kingdom which answers thereto. The CC M. likewise, which the same author ‡ lays down for the particular breadth of Numidia, is nearer the truth, though still with an excess of at least LX M. Ptolemy ‖, by placing the Mauritania Cæsariensis between the Malva and the Ampsaga, (or the *Great River*, as it is now called); *i. e.* from long. 11° 10′ to long. 26° 15′, extends that province alone, (by allowing, agreeably to these degrees of longitude, as it has been already observed, XLVIII⅓ M. to one degree); upwards of CCC M. And if to these we add CCXL, *i. e.* the 5° distance, as he makes it, betwixt the Ampsaga and Tabraca, the whole distance betwixt the Malva and Tabraca will be DCCCCXL M. *i. e.* betwixt Twunt and Tabarca DCCCC M. Neither must we omit another great error of this author, who by placing his Great Promontory or Cape Hone, as it is now called, in N. lat. 35°, and the Ampsaga in 31° 45′; and so, in proportion of the interjacent places, makes this part of the sea-coast to lie in an E. S. E. direction: whereas the greatest part of it, as far as Rus-acconatter near Algiers, lies the contrary way, or nearly in a N. E. direction; not to mention

* Plin. l. v. c. 2.
† Mart. Cap. de duab. Maurit.
‡ Plin. l. v. c. 4.
‖ Ptol. l. iv. cap. 2.

tion other particular places in his tables, relative to them both, which are put 5° or CCC M. further to the S. than they are found to be by observation.

And then again, with regard to the extent of this kingdom, as it is laid down in the Antonine Itinerary, we are to observe, that the Portus Cæcili (a few miles only from Twunt, our western boundary) and Tabarca are placed nearly one thousand Roman, or DCCC Geographical miles from each other; C M. short indeed of Ptolemy's account; though above CCC M. more than the real distance betwixt them. But to shew, without being too particular at present, how cautiously this guide or directory is sometimes to be followed or relied upon, we need only give the reader, in one view, some of the more noted places, with their distances as they are marked down there, and as they have been found, in the following sheets, by observation, *viz.*

In the *Itinerary.*	In the following observations.
MALVA, or, according to the present name,	*Mullooiah*
From CÆSAREA CCCXVI. - -	or *Shershell* CCLXIII
From SALDIS CCXIV - -	or *Bougeiah* CC
From RUSSICADE CCCXVIII. *Cod. Vat. mel.* CXVII. - - - -	or *Shigata* CVI
From HIPPONE REGIO CCXV. *Exemp. Bland.* CXV - - -	or *Bona* XCIII
From CARTHAGINE CXIII. *al.* CXCIII.	or *Carthage* CCXII.

But to return to the modern geography of this kingdom, and to describe the further extent of it, we are to observe, that the dominion, which the Algerines

Algerines pretend to beyond the Tell, is very uncertain and precarious: for which reason I have fixed the proper boundaries and limits of this kingdom that way, sometimes upon the northern skirts of the Sahara; sometimes upon the most advanced parts of the mountains of Atlas; which, indeed, for the most part, coincide with them. Some of the villages indeed of the province of Zaab and others likewise, that have a more distant situation from Algiers, pay regularly their annual taxes, or at least give some tokens of submission to the Turks: but the other communities are all of them independent: whilst the correspondent Arabs are seldom brought under contribution; being always upon their guard, or at a distance: particularly when the Turkish armies are abroad to collect the taxes.

The southern part of this kingdom, which I am now speaking of, together with the whole tract of land, that lies in that direction between the Atlantic ocean and Egypt, is called by most of the modern geographers, Biledulgerid; or, according to its true name, Blaid el Jeridde, i. e. *The dry country.* Though, if we except the Jerid, a small portion of it, that is situated near the Lesser Syrtis, and belongs to the Tuniseans; all the rest of it is known (at least to those Arabs whom I have conversed with) by no other general name than the Sahara, i. e. *The desert*, as we may interpret it.

Gramage, De la Croix, and other modern geographers divide this kingdom into a great many provinces,

provinces, according to the several petty royalties which, at one time or other, it was cantoned into, before and after the time of the Turkish conquests. But at present there are only three, *viz.* the province of Tlem-san, to the west; of Titterie, to the south; and of Constantina, to the east of Algiers. The dey appoints over each of these provinces a bey or viceroy, who has a despotic power within his jurisdiction; and at the appointed seasons of collecting the tribute, upon a rebellion, insurrection, or other the like occasions, is assisted with a body of troops from Algiers.

Thus stands, at present, the general description and division of this kingdom, which, upon comparison, will correspond with the Provincia Nova* or Numidia† of the ancients. For if we bound it with the river Tusca ‡, (*i. e.* the *Zaine*) to the east, it will then contain a part of the Africa of Pomponius Mela || and Ptolemy §; the Numidia properly so called ¶, or the Numidia of the

* Καισαρ——τους Νομαδας λαβων ες τε το ὑπηκοον επηγαγε—τα εν τη Λιβυη εθνη ταυτα, το μεν περι τιην Καρχηδονα (ὁ δη και Αφρικην καλουμεν) παλαιον, ὁτι εκ πολλου κατειργαστο· το δε δη των Νομαδων, νεον, ὁτι νεωστι ειληπτο επωνομασθη. Dion. Hist. Rom. l. xliii. p. 345-6. ed. Steph.

† Numidæ possedere ea loca, quæ proxuma Carthaginem Numidia appellatur. Sal. Bell. Jug. Cantab. 1710. § 21. p. 287. Ad Mauritaniam Numidæ tenent. Id. § 22.

‡ Plin. l. v. cap. 3, 4. || P. Mel. Africæ Descript. c. vii.

§ Ptolem. Africæ Sit. c. iii. Της δε Λιβυης—εισιν, αι δυο Μαυριτανιαι, δυτικωτερα μεν ἡ Τιγγιτανη, εχομενη δε ταυτης Καισαρησια, μεθ' ἡν ἡ Αφρικη, ειτα ἡ Κυρηναικη, &c. Agathem. l. ii. cap. 5.

¶ Plin. ut supra. Solin. Polyhist. c. 26. Æthic. Cosmog. Lug. Bat. p. 63. Martian Capell. de duabus Maurit. Isid. c. 5.

the Massylii*. And again, as it is bounded to the westward with the mountains of Trara, (excepting that small space of it which lies from thence to the Mullooiah, and belongs to the Western Moors) it will take in the other Numidia, *viz.* the Numidia of Mela †, or the Numidia of the Massæsyli ‡: this was called afterwards, when the Romans were in full possession of it, the Mauritania Cæsariensis ||; and, in the middle age, that part of it which lay near the city Sitifi, took the name of Sitifensis, as we learn from Æthion, Isidore, and other geographers of that time.

We may well take that remarkable chain of eminences, which sometimes borders upon the Sahara,

* Strab. Geog. ed. Amst. l. ii. p. 193. & l. xvii. 1188. Cum Syphace Romanis juncta amicitia est. Quod ubi Carthaginienses acceperunt, extemplo ad Galam in parte altera Numidiæ (Massylii ea gens vocatur) regnantem, legatos mittunt. Liv. l. xxiv. § 48. Syphax erat rex Numidarum. ibid. Massylii regnum paternum Masanissæ læti, ut ad regem diu desideratum concessère. Syphax, pulsis inde præfectis præsidiisque suis, vetere se continebat regno, neutiquam quieturus. Id. l. xxx. § 11.

† P. Mel. c. vi.

‡ Vid. Not. 7. Masanissa non in possessione modo paterni regni esset, sed etiam socios Carthaginiensium populos, Massæsylorum fines (id Syphacis regnum erat) vastaret. Liv. l. xxix. § 32. Massæsyli gens affinis Mauris, regionem Hispaniæ, maxime qua sita est Carthago nova, spectant. Idem. l. xxviii. § 17.

Post hos immensæ Nomadum de semine gentes,
Atque Masæsylii, nec non Masylia proles.
Priscian. Perieg. v. 176-7.

|| Plin. l. v. c. 2. Solin. Polyhist. c. 25. Æthic. Cosmog. p. 63. Isid. de Libya, c. 5. Ο Κλαυδιος διχη τους Μαυρους τους ὑπηκοους ενειμεν, ες τε τα περι Τιγγιν και ες τα περι Καισαρειαν (αφ' ὡνπερ και ονομαζονται) και δυο αρχουσιν ιππευσι προσεταξε. Dion. Hist. Rom. l. lx. p. 771.

Sahara, and sometimes lies within the Tell, to be the Astrixis of Orosius, the same with Mount Atlas, so noted in history. Yet, it may be observed, that this mountain is not always of that extraordinary height or bigness which has been attributed to it by the ancients, being rarely or ever equal, as far as I have seen, to some of the greater mountains of our own island; and perhaps can no where stand in competition either with the Alps, or the Appennines. If we conceive, in an easy ascent, a number of hills, usually of the (perpendicular) height of four, five, or six hundred yards, with a succession of several groves and ranges of fruit and forest-trees growing, one behind another, upon them; and if, to this prospect, we sometimes add a rocky precipice of superior eminence and more difficult access, and place upon the side or summit of it, a mud-walled Dashkrah of the Kabyles, we shall then have a just and lively picture of mount Atlas, without giving the least credit to the nocturnal flames, to the melodious sounds, or lascivious revels of such imaginary beings, as Pliny *, Solinus, and others, have, in a peculiar manner, attributed to it.

It has been remarked by some of the old geographers, that these mountains were called Dyris and Adiris, or Dyrim and Adderim † by the Indigenæ

* Herod. p. 280. ed. Lugd. Bat. Plin. l. v. c. 1. Solin. Polyhist. c. 24. Mart. Capell. de Afric.

† Strab. l. xvii. p. 1165. Plin. l. v. c. 1. Solin. Polyhist. xxiv. Mart. Capell. de Afr.

digenæ or first inhabitants; but have not attempted to give us the signification or import of those words. Bochart* observes, that Atlas was called Dyris by the Phœnicians; perhaps from [אדיר†] *Addir*, which signifies *great* or *mighty*. Upon the sea coast of Tingitania, we find Russadirum, Ρουσαδειρον, a word of near affinity with it, mentioned by Mela, Pliny, Ptolemy, and the Itinerary. The same name likewise, or Rasaddar, is given at present by the Moors to Cape Bon, the Promontorium Mercurii; thereby denoting a large conspicuous cape, promontory, or foreland. Or rather, as Mount Atlas runs for the most part east and west, and consequently bounds the prospect as well as the agriculture of the Mauritanians and Numidians to the south; we may deduce the names above-mentioned from the aspect and situation of the mountains themselves, to whom they are attributed. For, among the Moors and Arabs, Dohor still denotes the place or aspect of the sun at noon-day, as Derem‡ does the like in the Hebrew. If then we choose to call it, not simply Dyrim with Strabo and Pliny, but Adderim with Solinus and Martianus; Adderim or Hadderim, by the addition of Had, which denotes a mountain, will signify either the great, or else the southern eminence, limit or

* Phil. l. ii. c. 13. † Vid. Schindler. Lex. in voce.

‡ דרם *Auster, Meridies: Plaga meridionalis*: sic dicta quasi דר רום *Habitatio alta*: quod Sol in ista plaga altius incedat. Schind in voce Targ. Jonath. Josh. x. 40.

boundary, such as Mount Atlas generally is with respect to the Tell, or cultivated parts of this country.

Gætulia*, a part of Ptolemy's Inner Libya, is laid down in very indefinite terms by the ancients; though by comparing their several accounts and descriptions together, we shall find the northern limits thereof to be contiguous to, and frequently to coincide with, the southern limits of the Mauritaniæ and of Numidia. The villages therefore of Zaab, the ancient Zebe, with others situated near the parallel of the river Adjedee, will belong to Gætulia properly so called; as the Figigians had Beni-Mezzab, and the inhabitants of Wadreag and Wurglah, with their respective Bedoween Arabs, (all of them situated still further to the southward, and of a swarthier race and complexion), may be the successors of the ancient Melanogætuli, and of other Libyans, if there were any, who lay nearer the river Niger and the Ethiopians.

So much in general concerning the comparative geography of this kingdom; and, if we come to particular places, Cellarius has already obser-

* Libyes propius mare Africum agitabant: Gætuli sub Sole magis, haud procul ab adoribus, hique mature oppida habuere. Sall. Bell. Jug. § 21. p. 286. Super Numidiam Gætulos accepimus, partim in tuguriis, alios incultius vagos agitare: post eos Æthiopas esse. Id. § 22. p. 291. Υπεκειται δε ταις μεν Μαυριτανιαις ἡ Γαιτυλια. Ptolem. l. iv. c. 6. Strab. l. xvii. p. 1182. 1185. 1192.

——Tergo Gætulia glebam
Porrigit, et patulis Nigritæ finibus errant.

Ruf. Fest. l. 321.

ved, that the order and situation of them is variously set down by the ancients †; and, we may likewise add, by the moderns. The reader will soon be enough acquainted with this country, to embrace the same opinion. And, if the situation of several of the ancient rivers, ports or cities, may be fixed and settled by some few names, ruins, or traditions of them that are continued down to our times, he will likewise have further occasion to complain of the want of accuracy and correctness both in the old and the later geography.

No apology, we presume, need be made for the little amusement and entertainment, which some readers may receive from these or other of our geographical inquiries. Strabo, Ptolemy, and Pliny, those celebrated masters in this branch of literature, have given us the pattern, which we have all along endeavoured to follow and imitate: with what success, must be left to the judgment and decision of those alone who are acquainted with, and take delight in these studies.

CHAP-

* Multa in Mauritania turbata et confusa videntur, quod ad loca singula demonstrabimus. Cellar. Geograph. Antiq. l. iv. cap. 5. p. 126.

CHAPTER II.

Of that Part of the Mauritania Cæsariensis, which belongs to the Tingitanians or Western Moors.

As the Mauritania* Cæsariensis extended itself as far as the river Malva, I shall begin the account I am to give of it from that river.

The Malva then, Malua, Μαλυα, or Mul-looiah, (according to the pronunciation of the Moors) is a large and deep river, which empties itself into the Mediterranean Sea, over-against the bay of Almeria in Spain. It lies, as was before observed, about XL M. to the westward of Twunt, and CCXL M. from the Atlantic Ocean. Small cruising vessels are still admitted within its channel, which, by proper care and contrivance, might be made sufficiently commodious, as it seems to have been formerly, for vessels of greater burden. The sources of it, according to Abulfeda, are a great way within the Sahara, at the distance of DCCC M. and the whole course of it, contrary to most of the other rivers, lies nearly in the same meridian.

The Mullooiah therefore, as it appears to be the most considerable river in Barbary, so it is by far the fittest for such a boundary, as the ancient geographers and historians have made it, betwixt Mauritania and Numidia; or betwixt the

* Vid. Not. || p. 35.

the Mauritania Tingitana and Cæsariensis, as they were afterwards called. The same river likewise, by comparing together the old geographers, will appear to be the Molochath and the Mulucha; for both these names have no small affinity with the Mullooiah or Mul-uhhah, the true original name perhaps of the Malva, or Μολυα. The same boundary likewise between the Mauri and the Massæsyli, which is by Strabo* ascribed to the Molochath, is by Sallust†, Mela‡, and Pliny‖, ascribed to the Mulucha. As then the Mauritania Cæsariensis, which extended to the Malva, was the same with the country of the Massæsyli, which likewise extended to the Molochath or Mulucha; the Malva, Molochath, and Mulucha must be the same river with the present Mul-looiah.

Three little islands, where there is good shelter for small vessels, are situated to the N.W. of the river, at the distance of x M. These are the Tres Insulæ of the Itinerary §.

Six

* Strabo, l. xvii. p. 1183.

† Haud longe a flumine Muluchæ, quod Jugurthæ Bocchique regnum disjungebat, &c. Sal. Bell. Jugurth. Cantab. 1710. § 97. p. 471. Gætulorum magna pars et Numidæ ad flumen usque Muluchath sub Jugurtha erant; Mauris omnibus rex Bocchus imperitabat. Id. § 22. p. 292. Ego flumen Muluchath quod inter me et Micipsam fuit, non egrediar, neque Jugurtham id intrare sinam. Bocchi Orat. Id. § 118. p. 524. Ad Mauritaniam Numidæ tenent: proxume Hispaniam Mauri sunt. Id. § 22. p. 291. Pauci ad Regem Bocchum in Mauritaniam abierant. Id. § 66. p. 398.

‡ P. Melæ Afr. descript. cap. 5. in fine.

‖ Plin. l. v. cap. 2. § Ptol. l. iv. c. 2. in princip.

Six leagues further to the eastward is the village of Seedy* Abdelmoumen, one of the tutelar Marab-butts or saints of this country, whose tomb they have here in the greatest veneration. Below it, there is a small but commodious road for vessels, which the row-boats of this country frequently touch at; as they do likewise at Maisear-da, a little beyond it to the east. This, which is another of the lesser maritime villages of Barbary, from whence a great quantity of grain is often shipped for Europe, is made up, like those in the inland country, in a careless slovenly manner, with mud, stone, timber, hurdles, and such materials, as are not the most durable, but the most easily procured. The first of these villages was probably the Lemnis of the Itinerary.

The Tingitanians have upon the banks of the Mullooiah, in the road betwixt Fez and Tlem-san, a well fortified castle, with a garrison of a thousand men. They have another at El-Joube, *i. e.* the

* Seedy (or Çid) as the Spanish historians write it, (which we shall have frequent occasion to mention) is the same word of respect amongst the Moors and Arabs, that *sir*, *master*, or *lord* is amongst us; but which they attribute in a higher degree to their Mar-rab-butts, as they call such persons who are or have been remarkable for any extraordinary sanctity of life, or austerity of manners. These Mar-rab-butts (whom I shall have frequent occasion likewise to mention) are usually buried under a little vaulted roof, (or Cubba, as they call it; from whence our Cupola), having their tombs painted and adorned with beads, ribbons, and such like trinkets. A number of these sanctuaries are dispersed all over Barbary, and are usually places of refuge; where there is kept up great hospitality, especially for pilgrims and persons in distress. In the Levant, these saints are called Shecks, which word properly signifies *elders*.

the cisterns, xx M. further to the eastward. In the wars betwixt the late Muley Ishmael and the regency of Algiers, they were both of them of the greatest consequence; as they still continue to be very serviceable in awing the Ang-gadd and other factious clans of Arabs, inhabitants unworthy of so delicious and fruitful a country.

Wooje-da, the Guagida of Leo, is the frontier town of the Western Moors, and lies about the half way betwixt El-Joube and Tlem-san.

To the southward is the desert * of the Ang-gadd, whose numerous and warlike offspring extend their hostilities and encampments to the very walls of Tlem-san; and to the northward, nearer the sea, we have, together with a celebrated intermitting fountain, the mountainous and rugged district of Beni Zenessel, (or Jesneten, as Leo calls them), a no less powerful tribe of Kabyles; who, secure in their numbers and situation, have not hitherto submitted to the Tingitanians. Ptolemy's Chalcorychian mountains, the seat of the ancient Herpiditani, had probably this situation.

We should not leave Tingitania, without observing, that, during the long reign of the late Muley

* By desert or wilderness, the reader is not always to understand a country altogether barren and unfruitful, but such only as is rarely or ever sown or cultivated; which, though it yields no crops of corn or fruit, yet affords herbage more or less for the grazing of cattle; with fountains or rills of water, though more sparingly interspersed than in other places. The wilderness or desert where our Saviour was tempted, with several others mentioned in Scripture, was of this nature and quality.

Muley Ishmael, these, no less than the other districts more immediately influenced by the capital, were under such strict government and regulation, that, notwithstanding the number of Arabs who are every where in the way, intent, every one of them, upon plunder and rapine, yet a child, (according to their manner of speaking), might safely carry a piece of money in his open hand from one end of the kingdom to another, whilst the merchant travelled with his richest commodities, from one fair and sea-port to another, without the least danger or molestation.

CHAPTER III.

Of that part of the Sea Coast of the Mauritania Cæsariensis, called at present the Western Province, or the Province of Tlemsan.

LEAVING Maisearda and Woojeda at some distance to the westward, we enter upon Twunt and the mountains of Trara; a beautiful knot of eminences, which furnish the markets of Tlemsan with all manner of fruit. These are the confines of this province to the west, as the river Ma-saffran, at near cc M. distance to the east. The whole of it is almost equally distributed into mountains and valleys; and, were it better supplied with rivers and fountains, it would be more delightful, as it was in the time of Sallust (Bell. Jug. p. 278.) accounted a more fertile and populous

lous district than the eastern part of this kingdom.

It will be difficult, from the uniformity and the little interruption there is among the mountains of this province, to distinguish that particular chain of them, which may be taken for the continuation of Mount Atlas; a point of geography that must be always regarded. However, as the mountains of Sachratain behind Tlem-san, lie the nearest to the Sahara, and are continued, quite through this province, by those of Sout el Tell, Tafarowy, Ellcalla, Benizerwall, Elcadara, and Miliana; these, I presume, as they are all along remarkably conspicuous, from the great number and variety of plains which lie on each side of them, so they seem to lay the greatest claim to that celebrated ridge of mountains.

About XIV M. from Twunt, the mountains of Trara stretch themselves into the sea, and make one of the longest and most conspicuous forelands to the eastward of the Mullooiah. It is called at present, Cape Hone, Ras Hunneine, and Mellack; and was the μεγα ακρωτηριον, or the Great Promontory of Ptolemy. The meridian of London, which likewise, in laying down the maps, is our first meridian, falls in pretty nearly with this Cape.

Six leagues to the E. of this Cape, is the mouth of the river Tafna, the ancient Siga*, made up of the Isser, the ancient Assanus, the Barbata, and other smaller rivulets. On the western banks

* Scylac. Perip. p. 46. edit. Oxon. Ptol. Geogr. l. iv. c. 2. Plin. Nat. Hist. l. v. c. 2.

are several ancient ruins, called Tackumbreet; where the city Siga, or Sigeum, once the metropolis of Sciphax and other Mauritanian kings, was situated. We may well imagine, that from the most early times, great encouragement must have been given to trade and navigation, in as much as these princes chose this for their place of residence, which has no beautiful prospects or fertility of soil to recommend it; which likewise, from the influx and frequent inundations of the adjacent rivers, is far from being the most wholesome and agreeable. The Wool-hasa are inhabitants of this neighbourhood.

Over against Tackumbreet, there is a small island, the Acra of the ancient geography. This forms the port of Harshgoone; where vessels of the greatest burden may lie in safety.

Five leagues from the Tafna, is the mouth of the Wedel Mailah, i. e. *the salt river*. This was the Flumen salsum of the Itinerary; the same appellation, expressive of the saline quality of its water, having been given to it in all ages, and by all authors; yet, notwithstanding this circumstance, such is the want of good water in the neighbourhood, that the Arabs, by long custom and habit, are reconciled to the taste, and drink it without reluctance.

The Si-nan, the most considerable of the brooks which fall into the Wed* el Mailah, has its

* El Marques [de Comares] le [el Barbarroja] alanço ocho leguas de Tremecen, antes de passar a un grande rio que se dize Huexda. [*I suppose a corruption only of Wed*] Barbarroja q vido al

its sources at no greater distance than the southern confines of the plains of Zei-doure. It glides in a variety of beautiful windings through this fruitful district, and is known, as most of the rivers of this country are, by several names, according to the remarkable places, that are visited by them. It was near the banks of this river, which might be occasionally swelled, where the elder Barbarossa strewed about his treasure, when he was pursued by the victorious Spaniards; his last, though ineffectual effort to retard the pursuit of his enemies. The Wed el Mailah, a little after it is united with the Si-nan, discharges itself into the Harsh-goone.

Passing by the two islands Ha-beeba, the lesser of which lies over-against the Wed el Casaaph, or river of Canes, a small stream, we double Cape Falcon, as our mariners call it; or, as it is called by the Moors, Ras el Harshfa, *i. e.* The rugged head-land. When I passed by this Cape, in the month of December, several plats of ground on each

al Marques a sus Espaldas y tan cerca que ya venian los Christianos rebueltos con sus Turcos matando y degollando, dava se priessa por passar en toto caso el rio y salvarse. Y para mejor lo poder hazer y entretener al enemigo, uso de un lindo estratagema de guerra (si lo huuiara con otra gente) porque mando sembrar muchos vasos de oro y de plata, muchas joyas y mucha moneda de que yuan todos cafgados, con muchas otras cosas, y ropas muy preciosas: pareciendole que topando los Christianos con esto, la cobdicia los harta entretener, para cogerlo, y anti tendria tiempo para el y sus Turcos poder huyr y passar aquel rio a su salvo, &c. Epitome de les Reges de Argel. c. i. 11. p. 54. p. Diego de Haedo, &c. Valladolid. 1612. Pour les [Christiens] arrester il lassoit couler de tems en tems de l'or et de l'argent par le chemin. Marmol. l. v. c. 11. p. 341.

each side of it were sown with wheat and barley; but the Promontory itself appeared to be rocky and barren. It may be disputed therefore, from these tokens of fertility in the adjacent country, whether this is the Metagonium of Strabo, as it has been taken by some modern geographers. For though the situation indeed may be opposite to Carthagene, or Carthago Nova, yet the distance being little more than xc M. is not one third part of Strabo's three thousand furlongs. There is on the eastern side of this Cape, a fine sandy bay, exposed only to the N. E. winds; which the Moors call the port of Ras el Harshfa; where the Spaniards landed, with little molestation, in their late fortunate expedition (A. D. 1732) against Oran.

Two leagues farther, is the Mers' el Keeber, *i. e.* the Portus Magnus or Great Port of the Romans; so named, as Pliny has justly observed, from the largeness and capacity of it. This port, which in the Spanish history is called (by a corruption of the Arabic name) Mer el Guiver, or Mers' el Cabir, is formed by a neck of land, which advances almost a furlong into the bay, and thereby secures it from the N. and N. E. winds. The castle, built for the defence of it, was more remarkable when I saw it, for spaciousness and extent, than for strength and beauty; though a great part of it, particularly to the W. was, with great art and contrivance, hewn out of the natural rock.

The author of the Itinerary assigns CVII Roman

man miles for the distance between this port and the Flumen Salsum; whereas, in fact, it will not amount to LX. For if we take the Mers' el Kebeer for the Portus Magnus of the ancients, and the Wed-el-Mailah for the Salsum Flumen, (as the tradition of the same appellations, from time immemorial, may be a sufficient proof), we shall have in them a clear demonstration, how little we are, in some instances, to depend upon the distances and situations of places as they are transmitted down to us from antiquity.

Five M. to the S.E. of the Great Port, and LIV to the N.N.E. of Tlemsan, is Warren*, commonly called Oran, a fortified city of about a mile in circumference. It is built upon the declivity, and near the foot of a high mountain, which overlooks it from the N. and N.W. and, upon the ridge of this mountain, there are two castles, that command the city on the one side; and the Mers' el Kebeer, on the other. To the S. and S.E. there are two castles, erected upon the same level with the lower part of the city, but are separated from it by a deep winding valley, which serves it as a natural trench on the S. side;

* Oranum variis nominibus vocatur a recentioribus, nam alii Madaurum, alii Aeram, Auranum nonnulli vocant; Afri hodie Guharan appellant. Omnia autem hæc nomina locum acclivem, [from *Wah-ar*, we may suppose, that signifies *a place very difficult to be come at*] et ventis expositum significant. Gomecius de rebus gestis Fr. Ximenii. l. iv. p. 1022. Franc. 1603. ☞ *Mutmeraut.* Fovea subterranea, crypta, in qua frumentum reconditur. Vid. Gol. in voce. *A pit under ground, wherein the Arabs deposite their corn.*

side; where likewise, at a little distance, there is a very plentiful spring of excellent water. The rivulet formed by this fountain, conforms its course to the several windings of the valley; and passing afterwards under the walls of the city, liberally supplies it with water. We see, at every opening of the valley, such a pleasingly confused view of rocky precipices, plantations of orange trees, and rills of water trickling down from them, that nature rarely displays herself in a greater variety of prospects and cool retreats. Near the fountain, there is also another castle, which not only guards the Mattamores that are dug under the walls of it, but is, at the same time, an important defence to the city. From all these circumstances, Oran must undoubtedly be a place of great strength, as well by nature as art, much more tenable than Algiers; neither could it have been so easily taken, if an unaccountable panic had not seized upon the Bey, otherwise a very valiant man, in abandoning it, upon the first landing of the Spaniards, without shutting the gates, or shewing the least preparation to oppose them.

The Spaniards, when they were first masters of the place, built several beautiful churches, and other edifices, in the manner and style of the Roman architecture, though of less strength and solidity. They have imitated the Romans further, in carving upon the frizes, and other convenient places of them, several inscriptions, in large characters, and in their own language.

I met with no Roman antiquities at Warran; or at Geeza, a small village, within half a furlong of it to the W. The latter has no small affinity with the Quiza [*Colonia*] of the ancients, which is placed by them immediately after the Great Port; and therefore not far, as we may conjecture, from this position.

Pliny fixes his Mulucha, and Ptolemy his Chylemath, (both which have been already treated of) betwixt Quiza and the Great Port. In travelling indeed betwixt the Great Port and Warran, we pass over a very small rill of water, which has its sources at a furlong's distance from the sea; but there is no river, properly so called, nearer than the Wed el Mailah, on the one side; or the Sigg, on the other. This river therefore, which has hitherto so much perplexed the ancient as well as the modern geography, appears to be altogether imaginary; especially in this situation, where we are directed to look after it.

Leaving the little village of the Carastel, a clan of Kabyles, on our right hand, we arrive at Cape Ferratt, the Mesaff of Edrisi. This promontory is remarkable for a high rock, which, standing out at a small distance from it, in the sea, aptly represents a ship under sail.

Twelve miles to the S. S. E. of this Cape, is the port of Arzew, called by the Moors, the port of the Beni Zeian, after the name of the neighbouring Kabyles, who were formerly a considerable community. It is of the same figure, though more capacious than the Great Port: and, according

cording to the liberty of expression in the former ages, might much better deserve the epithet of *divine*, than the ports I have mentioned, at Ras el Harsh-fa. Ptolemy, we are sure, situates his Deorum Portus betwixt Quiza and Arsenaria; which can be no other than this, provided Geeza or Warran is the ancient Quiza, as Arzew is, without doubt, the ancient Arsenaria.

Arzew is at the distance of three Roman miles from this port, as Pliny places his Arsenaria. The country, for some miles behind it, is made up of rich champain ground; but towards the sea we have a range of steep rocks and precipices, which must have been always a natural safeguard to it, in that direction. The water which the inhabitants use at present, lies lower than the sea; a circumstance that may account for the brackishness of it. However, to supply it, as we may well imagine, with wholesome water, the whole city was formerly built upon cisterns, of which several still remain and serve the inhabitants to dwell in. A great many capitals, bases, shafts of pillars, and other ancient materials, lie scattered all over the ruins. A well finished Corinthian capital of Parian marble supports the smith's anvil; and in the Kaide's house, I accidentally discovered a beautiful Mosaic pavement, through the rents of a ragged carpet that was spread over it. Several sepulchral inscriptions likewise, with the names of Regulus, Saturninus, and Gandus, still remain in a Hypogeum, fifteen feet square, built very plain, without either niches or columbria.

Five miles from the sea coast are the salt pits of Arzew, from whence the neighbouring communities are supplied with salt. This commodity, from the facility of digging it, the shortness afterwards of the carriage, and the advantage of the adjacent port, would, under any other than a Turkish government, be a branch of trade as invaluable, as the pits themselves are inexhaustible.

Under some steep rocky cliffs, five miles to the E. of Arzew, we pass by two little ports; one of which opens towards Musty-gannim, the other towards the port of Arzew. Both seem to have been protected by one and the same fort, that is situated above them; as they were both very conveniently supplied with water by a small conduit from an adjacent mountain.

At a little distance from these ports, the river Sigg, or Sikke, empties itself into the sea. This might well be taken for the ancient Siga, provided an affinity in sound was only to direct us; provided likewise the old geographers had not been unanimous in placing it further to the W. where we have the river Tafna. As therefore the fertile plains of Midly, through which it flows, may be considered as a large garden, cantoned out into a number of partitions; and, as each of these partitions has a branch, *rivus** or *incile* of

* Incilia, fossæ sunt quæ in agris fiunt ad aquam deducendam; dicuntur et derivationes de Rivo communi factæ. Vid. Columel. in voce *Incilia*.

Claudite jam rivos, pueri, sat prata biberunt.

Vir. Ecl. iii. v. 111.

the Sikke, always ready to overflow it; we may deduce the name rather from *Sikk*, or *Sakeah*, whereby the Arabs signify such artificial drains and trenches, as this river, upon occasion, may be derived into.

The Habrah, another considerable river, falls into the Sigg. It is so called from a numerous tribe of Arabs who live upon the banks of it. The conflux of the Sigg and Habrah form a stream as big as the Charwell, near Oxford; the mouth whereof is called El-muckdah, or *the Ford;* which, except in the rainy season, is entirely drunk up by the sand, and leaves the passage without water. This, in all probability, was the Cartennus of Ptolemy.

Masagran, or Mazachran, a small mud-walled town, is situated upon the western declivity of a range of hills XII M. to the N. E. of the Cartennus, and within a furlong of the sea. The name seems to denote a place abounding with water*; a circumstance indeed which very justly corresponds with the situation.

Musty-gannim, the adjacent city, so called from the sweetness of the mutton that is fed in that neighbourhood, is built in the form of a theatre, with a full prospect of the sea; but, in every other direction, it is closed up by a round of hills that hang over it. It is somewhat bigger than Warran, and takes place after Tlem-san, among the

* Vid. Gol. in voce *Sajir* (aqua implevit, sc. fluvium) et *Zakhir* (exundavit alveus.)

the cities of this province. The inhabitants have a tradition, (and some vacant spaces seem to confirm it), that the present Musty-gannim is made up of several contiguous villages. In the middle of it, near one of these vacancies, are the remains of an old Moorish castle, erected, as appears from the fashion of it, before the invention of fire arms. The N.W. corner, which overlooks the port, such an unsafe one as it is, is surrounded with a strong wall of hewn stone, where there is another castle built in a more regular manner, with a Turkish garrison to defend it. But Musty-gannim being too much exposed to every troop of Arabs, who have the courage to make themselves masters of the hills behind it, the principal strength and defence of it lies in a citadel, that was lately erected upon one of these eminences, and which has a full command of the city and of the country round about it.

In travelling betwixt Masagran and Musty-gannim, we are entertained with the prospect of a number of gardens, orchards, and country-seats, that are ranged, in a beautiful variety, all along the sea-shore. A chain of hills bounds these to the S. and S.E. which not only shelters them from the hot scorching winds, that sometimes blow in those directions, but break out every where in fountains to cherish and refresh them. The Alhenna, which I shall have further occasion to speak of, is here cultivated to advantage.

The strength and beauty, particularly of the walls of Musty-gannim, to the N.W. may well allow

allow us to suppose them to have been formerly a portion of some Roman fabric. For both Musty-gannim and Masagran are so copiously supplied with water; they are so commodiously situated with regard to the fertile and extensive lawns that are spread far and near behind them; they enjoy besides such a delightful prospect of the sea, and of the rich maritime country, that lies in view to a great distance on each side; that, without doubt, they were stations too valuable to have been neglected by the Romans. Pliny and Ptolemy place their Cartenna in this direction; and, in the Itinerary, we have the same distance betwixt Arsenaria and Cartenna, that I find betwixt Arzew and these places. One or other of them, therefore, or both, might have formerly made up this colony; for, considering that their situations are nearly contiguous, and that the interjacent plantations belong indifferently (as they perhaps always did) to them both, there is some probability at least that they had likewise the same interest, and were accordingly one and the same community, under the name Cartennæ, as Ptolemy writes it in the plural.

Under Jibbel Diss, or Cape Ivy (according to our modern sea charts) betwixt the encampments of the Bookhammel and the Magrowah, at xv M. from Musty-gannim, is the mouth of the river Shelliff, the Chinalaph of the old geography. This is the most noted, as well as one of the largest rivers of this kingdom. When I crossed it in Autumn, it was nearly of the bigness of the Isis,

Isis, united with the Cherwell. Abulfeda ascribes to the Shelliff the same property with the Nile, of augmenting its stream in the summer season; but I am persuaded, the least occasion could never have been given for any constant or regular appearance of that kind. The sources of it, which are LXX M. to the S.E. are called Sebbeine Ain, i. e. *the seventy fountains*; and a little way to the northward is the Nahar (i. e. *river*) Wassel, the first tributary rivulet to the Shelliff. In stretching afterwards towards the N.E. it receives the Midroe, so called from a distant Gætulian village, now in ruins. Tuckereah, the ancient Tigava, lies near the W. banks of the Midroe. The Shelliff continuing still in the same direction, loses itself in the Pond of Titterie (or Titterie Gewle, according to the Turkish name); and, recovering itself afterwards, runs directly towards the sanctuary of Seedy ben Tyba, a little below the city of Medea. From hence it runs all the way nearly in the same parallel with the sea coast, receiving all along several large contributions, which will be hereafter taken notice of. The whole course of the Shelliff, from the Sebbeine Ain to Jibbel Diss, i. e. *the mountain of spartum*, or *reedy grass*, is little short of CC M.

After we have touched at the Zour el Hamam, i. e. *the Pigeon Island*, and passed under the shade of Jibbel Miniss, a mountain of salt, the rich possession of the Weled Younouse, we come to Tniss or Tennis, which has a low dirty situation, (as the name, from טִין *mud*, may probably import), at a small distance from the sea. Before the

the Turkish conquests, it was the metropolis of one of the petty royalties of this country, though a few miserable hovels are all that remains of it at present. A little brook runs winding by it, which afterwards empties itself into the sea, over against a small adjacent island. Tniss has been long famous for the many loadings of corn which are shipped off from thence to Christendom; but the anchoring ground (for harbour we cannot call it) that lies before it, being too much exposed to the north and west winds, is the occasion that vessels are frequently cast away, (as they are likewise at Hammose, Magrowa, and other dangerous roads on this side the Shelliff,) unless they fall in with a season of calm weather.

Sanson, with other geographers, make Tniss to be the ancient Jol, or Julia Cæsarea; though the island which I have mentioned, seems to be the only circumstance in favour of that opinion.

The Moors have a tradition, that the Tnissians were formerly in such reputation for sorcery and witchcraft, that Pharaoh sent for the wisest of them to dispute miracles with Moses. It is certain, that they are the greatest cheats of this country; and are as little to be trusted to as their road. Hammet Ben Useph, a late neighbouring Ma-rab-butt, has left us this rhapsodical character both of the place and its inhabitants:

Tennis		*Tennis*
Mabaneah ali dennis		*Is built upon a dunghill;*
Mawah Shem		*The soil of it is stinking;*
Ma dim	*i. e.*	*The water of it is blood;*
Wa howa sim		*And the air is poison;*
Wa Hamet Ben Useph ma dukkul thime.		*And Hammet Ben Useph did not come there.*

Nakkos,

Nakkos, the large adjacent promontory, formerly the Promontorium Apollinis of Ptolemy, is so called, from a grotto that is formed below it in the shape of a bell. In advancing towards this cape from the coast of Spain, it appears like the head of a wild boar. We fall in afterwards with several little islands, where there is good shelter for small vessels; and upon the continent, over against them, are the Dashkrahs of the Beni Headjah and Beni Howah. A little further to the S. are the Goryah and other troublesome Kabyles, which have below them, upon the coast, Dahmuss and Bresk, formerly two cities of the Romans.

Shershell, the next place of note, was the Jol, or Julia Cæsarea, so famous in history. When I saw it (A. D. 1730) it was in great reputation for making steel, earthen vessels, and such iron tools as are wanted in the neighbourhood; but a few years afterwards (1738), it was entirely thrown down by an earthquake. The ruins upon which this town was situated, are not inferior in extent to those of Carthage; and we may likewise conceive no small opinion of its former magnificence, from the fine pillars, capitals, capacious cisterns, and beautiful Mosaic pavements that are every where remaining.

The water of the river Hashem, according to its present name, was conducted hither through a large and sumptuous aqueduct, little inferior to that of Carthage in the height and strength of its arches; several fragments of it, scattered among

among the neighbouring vallies to the S.E. continue to be so many incontestable proofs of the grandeur and beauty of the work. Besides these, there are two other lesser conduits, which continue perfect and entire; and plentifully supplying Shershell with excellent water, for that of the wells is brackish, may be considered as two inestimable legacies of the ancients.

Nothing certainly could have been better contrived either for strength or beauty, than the situation of this city. A strong wall, forty feet high, supported with buttresses, and winding itself near two miles through the several creeks of the sea shore, secured it from all encroachments from the sea. The city, to the distance of two furlongs from this wall, lies upon a level; and afterwards, rising gradually for the space of a mile, to a considerable elevation, implied in the ancient name Iol*, spreads itself over a variety of hills and vallies, and loses entirely the prospect of the sea. One of the principal gates this way, is placed about a furlong below the summit of these hills, and leads us to the rugged possessions of the Beni Menasser; and, of the other two, near the sea shore, the western lies under the high mountains of the Beni Yifrah, and the eastern under that of the Shenouah.

As Shershell is thus shut up in the midst of mountains and narrow defiles, and all communi-

* Ab עיל vel Syr. עילי vel עלי quod celsum sonat. Boch. Chan. l. i. c. 34. unde *Ili*beris, *Ili*turgis, civitates quæ altum situm habent.

cation with it may be easily cut off, whenever the neighbouring tribes are disposed to be mutinous and troublesome, as it frequently happens even to this day. And this circumstance will afford us one argument, that Shershell was the Julia Cæsarea, by interpreting Procopius's* description of it in our favour, viz. 'That the Romans 'could only come at Cæsarea by sea, access by 'land being rendered impracticable, as all the 'passes were then seized upon by its neighbours.'

They have a tradition, that the ancient city was destroyed, as the new one was lately, by an earthquake; and that the port, formerly very large and commodious, was reduced to the miserable condition wherein we find it at present, by the arsenal and other adjacent buildings being thrown into it by the shock. The Cothon†, that had a communication with the western part of the port, is the best proof of this tradition. For when the sea is calm, and the water low, as it frequently happens after strong S. or E. winds, we then discover all over the area of it so many massy pillars and pieces of great walls, that it cannot be well conceived how they should come there without such a concussion.

* Ες ην [Καισαρειαν] Ρωμαιοι παυσι μεν εισαει γιλλονται· πεζη δε ειναι γε εισι δυνατοι Μαυρουσιων εν ταυτη αιχμαινων τη χωρα. Procop. l. ii. de Bell. Vand. c. 20. in fine.

† Servius in illud Virgilii Æneid. i. Hic Portus alii effodiunt. Portus non naturales, sed arte et manu factos Cothonas vocari asserit. Idem scribit et Festus. viz. a קטם *katam* vel *Phœnicio* more *katham* incidere, unde קטים *kathum* incisus et קטים *kithum* vel קטימה *kethima* Incisio: ita etiam apud Arabes. Vid. Boch. ut supra, cap. xxiv. et Buxt. in voce.

The port is nearly in a circular form, of two hundred yards in diameter: but the securest part of it, which, till of late was towards the Cothon, is now filled up with a bank of sand, that daily increases. However, there still lies in the mouth of it a small rocky island, which at present is the main shelter and defence against the northern tempests. This island therefore, and these large and sumptuous remains of an ancient city, will afford other arguments for supposing Shershell to be the Iol or Julia Cæsarea. For ports are very rare upon the coast of Barbary; especially in this situation, where we are to look for Cæsarea; and an haven, with an island at the entrance into it, is only to be met with at Siga or Tackumbreet, a place at too great a distance to the W. to be taken for Cæsarea. Tniss, where Sanson* and others have placed the Julia Cæsarea, has indeed an island before it, yet without the least rudiments of a haven, or any heaps of ruins. Algiers likewise, the other city that is brought by Dapper and later geographers into the dispute, was formerly in the same situation with Tniss; its present port having been made, since the Turkish conquests, by Hayradin Barbarossa, A. D. 1530, who united the island that formerly lay before it, to the continent. The principal characteristic, therefore, whereby the ancients describe their Iol Cæsarea, cannot, with any propriety, be attributed to any other place than Shershell. Besides, in the Itinerary, Cæsarea is placed xxv M. from Aquis, or Aquis

* Atlas Geogr. vol. iv. p. 208.

Aquis calidis; which agrees very well with the distance there is betwixt Shershell and the Hamam Melwart, which will be hereafter described.

The country round about Shershell is of the utmost fertility, and exceedingly well watered by the Nassara, Billack, and Hasham; neither are we to forget a beautiful rill of water, received into a large bason of Roman workmanship, called Shrub we krub, *i. e.* bibe et fuge, *drink and away*, there being the like danger of meeting here with rogues and assassins, that the dog is said to have had in meeting with the crocodile, in drinking of the Nile. Even the very mountainous parts, towards the sea, the possessions chiefly of the Shenooah, are here barren, as they frequently are in many other places, covered to the very summits of them, with a succession of delicate plats of arable ground, here and there diversified with plantations of apricot, peach, and other fruit trees. Nothing certainly can be more entertaining, than that variety of prospects which we every where meet with in this delightful country.

The northern extremity of these mountains form a pretty large cape, called Ras el Amoushe, the same with the Battal of Edrisi. Below it to the eastward is the Island Barinshell, from whence, as they are fond of telling us, one of the neighbouring Kabyles, to avoid the fury of the Algerines, swam with a little child upon his back, as far as the river Masaffran, at xx M. distance. A little lower is the Mers' el Amoushe, or *Port of Amoushe*, very safe in westerly winds; after which

which we cross the river Gurmant, and then fall in with a number of stone coffins, of an oblong figure, not unlike those that are sometimes found in our own island. A little farther to the E. under a rising ground, are the ruins of Tefessad, or 'Tfessad, called likewise Blaid el Madoone, which extend themselves for the space of two miles along the sea shore, though the breadth is not equal to one third part of the length.

Tefessad, by being situated XIII M. to the eastward of Shershell, appears to be the Tipasa of the old geography. For Ptolemy, in fixing Tipasa 30′ to the E. and 10′ to the S. of Cæsarea, does not a little authorize this position. The author likewise of the Itinerary, in placing his Tipasa Colonia XVI Roman M. to the eastward of Cæsarea, gives us the very same distance. Tefessad likewise, by an easy transition, or the changing *f* into *p*, will have a sound not very different from Tipasa.

Both at this place and Shershell, we meet with several arches and walls of brick, not commonly found in other parts of Barbary; especially where the work itself may be looked upon as Roman. The bricks (from whence the Moors might have called it Madoune) are of a fine paste and colour, two inches and a half thick, and near a foot square. We have the following inscription, upon a large pannelled stone, brought from hence to Algiers:

C. CRITIO. C. F.
QVIRIT. FELICI.
EX TESTAMEN
TO EIVS.

The

The sea coast, from Tefessad to Algiers, to the breadth, for the most part, of two or three leagues, is either woody or mountainous; thereby securing the fine plains of the Mettijiah, which lie behind it, not only from the more immediate influence of the northerly winds, but from the spray of the sea, which is equally noxious. The Kubber Ro-meah, i.e. *the sepulchre of the Christian women*, called by the Turks, from the fashion of it, Maltapasy, or *the treasure of the sugar loaf*, is situated upon the mountainous part of the sea coast, VII M. to the eastward of Tefessad. According to the discoveries hitherto made, it is a solid and compact edifice, built with the finest free stone; the height whereof, I computed to be a hundred feet, and the diameter of the basis ninety. It is of a round figure, rising with steps quite up to the top, like the Egyptian pyramids. This structure, therefore, in consideration of the elegancy of the workmanship, and the beauty of the materials, appears to be much older than the Mahometan conquests; and may better be taken for the same monument that Mela (c. vi.) places betwixt Iol and Icosium, and appropriates to the Royal Family of the Numidian kings. Sepulchres of this kind, and in the like maritime situation, have been taken notice of, at other places, by ancient authors*.

A

* Psylli regis sepulchrum in parte Syrtium est. Plin. l. vii. c. 2.

Κειται δ' αν πεζι κολπον ιδως ερικυδεα τυμβον,
Τυμβον ὁν Αρμονιης Καδμειο τε φημις ενισπει.
Dionys. Per. l. 890-1.

Tu

A few miles from the Kubben Romeah, is the mouth of the Masaffran, the eastern boundary of this province, a river very little inferior to the Shelleff. In passing through the several deep vallies of that part of Mount Atlas, where some of its branches have their fountains, it runs in such a variety of mazes and turnings, that I crossed it fourteen times in an hour. The name of Masaffran*, was probably attributed to it from the tawny or saffron colour of its water.

CHAPTER IV.

Of the most remarkable inland Places and Inhabitants of the Western Province, or the Province of Tlemsan.

If we return then to the westward, five leagues to the southward of the mouth of the river Tafna, is the city Tremesen, as the modern geographers write it, or Telemsan or Tlemsan, according to the Moorish pronunciation. It is situated upon a rising ground, below a range of rocky precipices.

Τῳ γαρ ταφῳ (τῳ Αιαντος) τα προς τον αιγιαλον, ὑφασκειν τον τῳ ἐπικλυσαι θαλασσαν, και τον ισθμον προς το μνημα ὡ χαλεπην ποιησαι. Paus. in Attic. Han. 1613. p. 66. Κατεβασι δε ἐκ ακροπολεως, μνημα ἐστι προς θαλασσῃ Λελεγος. Id. ibid. p. 82. vid. annot. V. Cl. Abr. Gronov. in P. Melam.

* *Mazafran*, fulvus; ex fulvo rubens. Vid. Gol. in voce.

cipices, the Sachratain (as we may take them to be) of Edrisi: these make a part of Mount Atlas; and upon the first ridge of them, (for there is a much higher one to the southward), we have a large strip of level ground, that throws out from every part of it a number of fountains. These, after uniting gradually into little rills, fall in a variety of cascades, as they draw near to Tlemsan.

In the west part of the city, there is a large square bason of Moorish workmanship, two hundred yards long, and about half as broad. The inhabitants entertain a tradition, that formerly the kings of Tlemsan took here the diversion of the water, whilst their subjects were taught the art of rowing and navigation. But the water of the Sachratain, as Leo well observes, being easily turned off from its ordinary course, this bason might have been rather designed for a reservoir in case of a siege; not to mention the constant use of it at all other times, in preserving a quantity of water sufficient to refresh the beautiful gardens and plantations that lie below it. Edrisi takes notice of a structure of this kind, where the fountain of Om-Iahia discharged itself.

Most of the walls of Tlemsan have been built, or rather moulded in frames, a method of building which Pliny informs us, (l. xxxv. c. 14.) was used by the Africans and Spaniards in his time. The mortar of which they consist is made up of sand, lime and gravel; which, by being at first well tempered and wrought together, has attained

ed a strength and solidity not inferior to stone. The several stages and removes of these frames are still observable, some of which are at least one hundred yards in length, and two yards in height and thickness; whereby may be estimated the immense quantity of this compost that was made use of at one time. About the year 1670, Hassan, then Dey of Algiers, laid most of this city in ruins, as a punishment for the disaffection of the inhabitants; so that there is not remaining above one sixth part of the old Tlemsan, which, when entire, might have been four miles in circuit.

Among the eastern part of these ruins, we meet with several shafts of pillars, and other fragments of Roman antiquities; and in the walls of a Mosque, made out of these old materials, we have a number of altars dedicated to the Dii Manes; but the following was the only legible inscription:

D. M. S.
M. TREBIVS
ABVLLVS VIX.
AN. LV. M. TRE
BIVS IANVARIVS
FRATRI CARISSIMO
FECIT.

Gramaye* informs us, that Rabbi Abraham had seen several medals dug up in this place, inscribed, TREMIS. COL. a city, I presume, not known in the old geography; for Timiee†, from some supposed affinity in the name, has been generally, though

* Afric. illustr. c. 25. † Atl. Geogr. vol. iv. p. 313.

though with as little reason, taken for Tlemsan; whereas Ptolemy's Lanigara will better agree with this situation. There is some room likewise to conjecture, that Tlemsan may be an appellation *of Arabic extraction, on account of the rich arable ground which lies round about it.

Upon the banks of the Isser, which is the eastermost branch of the Tafna, we fall in with the baths of Seedy Ebly; and after them we enter upon the rich plains of Zeidoure, which extend themselves through a beautiful interchange of hills and vallies, to the very banks of the Wed el Mailah, at xxx M. distance. These have no small affinity with the ζειδωρα of the Greeks; an appellation that denotes such plenty and fertility as we every where meet with in these plains. About the middle of them is the Shurph el Graab, or *the pinnacle of the ravens*, a high pointed precipice, with a branch of the Sinan running by it. The Welled Halfa and Zeir are the principal Arabs of this part.

Six leagues to the S. of the Sinan is Jibbel Karkar, a high range of rocky mountains, which bend our prospect to the south. Beyond them are the mountains of the Beni-Smeal, with the Arabs Harar, a little beyond them in the Sahara. After them again, at the distance of five days journey to the S.S.W. are the villages of Figig, noted for their plantations of palm trees, from

* Derived perhaps from *Telem*, (sulcus terræ, speciatim factus sementis ergo) and *San*, (formare.) Vid. Gol. in voce.

which the western parts of this province are supplied with figs.

Beyond the river Mailah, as far as Warran, is the Shibkah, as they call a very extensive plain of sandy saltish ground, which is dry in summer, but covered with water in the winter season.

The Ammer have their encampments in this neighbourhood, who from their long intercourse with the Spaniards, whilst they were masters of Warran, retain several of their customs, and speak their language with great propriety.

To the southward of the Shibkah, are the noted mountains of Souf el Tell and Taffarowy, which make part of Mount Atlas. The extensive ruins of Arbaal lie on the one side, and those of Tessailah on the other. The latter, which from an affinity in the name, might belong to the ancient Astacitis, are surrounded with some of the most fertile plains of this country, cultivated by Weled Aly, the implacable enemies of the Weled Zeir and Halfa.

Crossing afterwards, nearly in the same parallel, the rivers Makerra and Hamaite, both of which fall into the Sigg, we come to Mascar, a collection of mud-walled houses, built in the midst of a plain, at ten leagues distance from Musty-gannim. There is a little fort to defend it against any sudden revolt of the neighbouring Arabs, which is not garrisoned as usual by Turks, but by its own inhabitants. The Hashem, who are the Bedoweens of this part of the country, are called Jowaite, or gentlemen, being excused from

from taxes, and serve only as volunteers, when the Algerines want their assistance.

Five leagues to the N. E. of Mascar, is El Callah, the greatest market of this country for carpets and Burnooses. This likewise, though larger than Mascah, is a dirty ill contrived town, without either drains, pavement or causeways; being built, as the name* imports, upon an eminence, and in the midst of other mountains, which make part of Mount Atlas. There are several villages of the same nature, and in the like situation, round about it; all of them very profitably employed in the same woollen manufactories. The Turks have here a small garrison and citadel; and, from some few large stones and pieces of marble of ancient workmanship, we may take it to have been formerly a city of the Romans; the Gitlui or Apfar perhaps of Ptolemy.

Travelling for some leagues under the shade of Mount Atlas, which turns here to the northward, we ford the river Minah†, which falls into the Shelliff at El Had, near the plains of Elmildegah, where the Swidde have their chief abodes. El Had may denote a mountain, by way of eminence; such indeed as those of the Benizerwall may be properly called, which run here parallel with the Shelliff‡. This part of Mount Atlas is celebrated for the plenty, as well as delicacy of its figs: such as those might be which Cato‖ threw

* *Calah*, cacumen, vertex, &c. Vid. Gol. in voce.

† Vid. Atlas Geogr. vol. iv. p. 211.

‡ Ibid. ‖ Vid. Plut.

threw down before the Roman senate, and were admired for their largeness and beauty.

Seedy Abid, a noted sanctuary, lies four leagues further, at a little distance only from the influx of the Arhew into the Shelliff. Over against it, on the other side of the Shelliff, is Mazounah, a dirty mud-walled village, without the least footsteps of any such Roman temples and sumptuous edifices as are mentioned by Dapper and Marmol. It is, however, as remarkable for its woollen manufactories as either Mascar or El Callah, and is delightfully situated under the south side of Mount Atlas. The Weled Seleema are the neighbouring Bedoweens.

In the same meridian nearly with Mazoana, at eighteen leagues distance, is Tagadempt, the Tergdent, Tigedent, or Tigdentum of the Atlas Geographus, placed by Sanson cx M. to the S. of Oran, and more than cxx to the S. E. of Tlemsan. Yet neither these distances nor directions will fall in with our Tagadempt; which, by the ruins, appears to have been a very large city, not long ago abandoned by the Arabs, who have taken their usual care to leave us several tokens of their own humility and ignorance in architecture, at the same time they have pulled down and defaced whatever was beautiful and magnificent in the buildings of their predecessors. If this then should be the Tignident of Marmol, [lib. v. c. 34.] and there is no other place, as far as I could be informed, of the like name, it will be difficult to account for his making it the Julia Cæsarea, which

which undoubtedly was a maritime city, far removed from the position wherein we find the present Tagadempt. The Weled Booker, with their numerous Douwars, surround these ruins.

If we return again to the Shelliff, four leagues from Seedy Abid is Memounturroy, as the Weled Spaihee, who live near it, call an old square tower, formerly a sepulchral monument of the Romans. This, like many other ancient edifices, is supposed to have been built over a treasure; agreeably to which account, they tell us, these following mystical rhimes were inscribed upon it, by Prince Maimoun Tizai.

Maily		*My treasure*
Fe Thully,		*Is in my shade;*
Wa Thully		*And my shade*
Fe maily.	*i. e.*	*Is in my treasure.*
Etmah		*Search for it;*
La teis,		*Despair not:*
Wa teis		*Nay despair;*
La tetmah.		*Do not search.*

Round about this monument, there are several massy blocks of marble, hollowed out in the fashion of coffins.

Five miles further, upon the banks of the Shelliff, are the ruins of Memon and Sinaab, formerly two contiguous cities. The latter, which might have been 111 M. in circuit, is by far the most considerable; though I saw nothing more of it than

than large pieces of walls, and capacious cisterns.

Wan-nash-reese, the Gueneseris of Sanson, and the Ganser of Du Val, lies eight leagues to the southward of Sinaab. It is a high rugged mountain, generally covered with snow, and, on these accounts, is one of the most noted landmarks of this country, distinguishing itself all the way, from El Callah to Medea, over a number of lesser mountains ranged far and near about it. Edrisi was greatly misinformed concerning the length of it, which he makes to be four days journey; in as much as this will better agree with the view and prospect we have of it, which is indeed at much more than that distance. This mountain was probably the Zalacus of Ptolemy; as Sinaab, from the position seven leagues to the northward, should be his Oppidoneum.

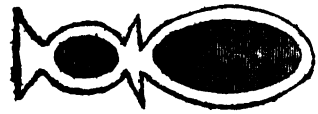
The Wed el Fuddal, or *river of Plate*, has its source in this mountain. In great rains, many fleaks of lead ore, for which this mountain is famous, are brought down by the river; and being afterwards left upon the bank, and glittering in the sun, gave occasion to the name. Abulfeeda, with other later geographers, have been mistaken in deducing the river Shelliff, instead of this branch of it only, from Wannashreese.

The Weled Uxeire and the Lataff rove on each side of the Fiddah; and over against the mouth of it, are the mud-walled villages of Merjejah, and of the Beni Rashid; of which the latter made some figure in former ages, (Atl. Geogr. vol.

vol. iv. p. 210.) having had a citadel, two thousand houses, and a race of warlike inhabitants, who commanded this country as far as El Callah and Mascar. But at present, the castle is in ruins; the two thousand houses and their large territories, are reduced to a few cottages; and the people, from a like course of obedience to a jealous and severe government, are become equally timorous and cowardly with their neighbours. However, their fruits, and particularly their figs, for which they were always famous, continue in the same repute, and may dispute with those of the Beni Zerwall, for size and delicacy of taste. The rocky situation wherein the fig-tree so notably thrives in both these communities, is very agreeable to an observation of Columella: 'Ficum,' says he, l. xii. c. 21. 'frigoribus ne serito; 'loca aprica, calculosa, glareosa, interdum, et 'saxosa amat.'

Two leagues to the eastward of the Beni Reshid, on the northern brink of the Shelliff, is El Herba, with a narrow strip of plain fertile ground behind it. Here are several small marble pillars of a blewish colour and good workmanship; but the capitals, which were of the Corinthian order, are defaced. There are, besides, several coffins, like those at Memounturroy; and upon one of the covers, which is scouped or hollowed in the upper part of the top of it, as if it were intended to receive a libation, we have this imperfect inscription:

M.



M. - MORI L. -
SECVNDIANI - -
VIC. XII ANNI - -
XIII LVCIO. - -
- - - - - - - - - - -
- - - - - - - - - - -
- - - - - - - - - - -

El Khada-rah, the Chadra of Edrisi, lies thirteen miles only in a direct line, from the river Fuddah, though, by the intervention of mountains, it is as much more in the course of travelling. It is situated upon a rising ground, on the brink of the Shelliff, in the same meridian with Shershell; and appears, by the ruins, to have been three miles in circuit. A range of mountains, rising immediately from the opposite banks of the Shelliff, shelter it from the N. wind; whilst at a mile's distance to the southward, Jibbel Dwee, another high mountain, rising up in a conical figure, apart, (Matt. xvii. 1.) like the celebrated Mount Tabor, supplies the beautiful little plains between them with a plentiful rill of excellent water. The perpetual verdure of these plains, might, in all probability, have communicated the name of El Khadarah, or El Chuhd-ary, i. e. *the Green*, to these ruins.

If then Ptolemy's authority is to direct us, we may take this place for his Zucchabbari, (the same will be Succabar and the Colonia Augusta, as we may

may suppose, of Pliny), placed in the same lat. and 50′ to the E. of Sinaab, or Oppidoneum. Jibbel Dwee likewise, upon the same supposition, will be the Mons Transcellensis, which, according to Ammianus*, hung over it.

A little to the E. of El Khadarah, are the remains of a large stone bridge; the only one, as far as I could learn, that was ever built over the Shelliff; notwithstanding the great inconveniences which travellers are put to, especially in the winter season, of waiting sometimes a whole month before they can ford.

Seven miles to the E. of El Khadarah, at a little distance from the Shelliff, are the ruins of El Herba, another Roman town, of the same name and extent with what has been just now described. The same name occurs very frequently in this country; and is of the like import and signification with *pulled down*, or *destroyed*. Here the Shelliff begins to wind itself through a plain, not inferior in extent and fertility to any of this kingdom. The mountains likewise of Atlas, which, from the Beni Zerwall to El Khadarah, hung immediately over the Shelliff, retire now two leagues to the northward.

Maniana or Maliana, or Miliana, is situated upon these mountains, half a mile above this plain, and two leagues to the eastward of El Herba. It lies exposed to the S. and S. W. promising a large scene of Roman buildings and antiquities

* Ammian. Marcell. l. xxix. c. 5.

at a distance; but the fatigue of climbing up to it, is badly recompensed with the sight only of a small village, with the houses of it tiled, instead of their being flat, and covered with plaster of terrace, according to the ordinary practice of the country. However, if the access to it was less troublesome, Maliana has several things to recommend it: for it is exceedingly well watered from Jibbel Zickar, that hangs over it; it has a number of fruitful gardens and vineyards round about it; and, besides all this, it enjoys a most delightful prospect of the rich arable country of the Jendill, Matmata, and other Arabs, as far as Medea. In the spring season, the devotees of Algiers, Bleda, Medea, and the neighbouring villages, come, with great reverence, to kiss the shrine of Sede Youseph, the tutelar saint of this city.

There are several fragments at Maliana of the Roman architecture; and in a modern wall, made up of these ancient materials, we have a Cippus, with this inscription:

Q. POMPEIO CN. F.
QVIRIT. CLEMENTI
PA..... DIIVR
EX TESTAMENTO.
Q. POMPEIO F. QVIR.
ROGATI FRATRIS
SVI
POMPEIA Q. P.
MABRA POSVIT.

If this monument therefore should bear any relation to Pompey's family, the following lines of Martial

Martial will receive from thence an additional force and beauty, as we find Pompey's grandson, and probably his great-grandson, to have been buried at this distance from their ancestors, and in such an obscure place.

> Pompeios juvenes Asia atque Europa, sed ipsum
> Terra tegit Libyes: si tamen ulla tegit.
> Quid mirum toto si spargitur orbe? jacere
> Uno non poterat tanta ruina loco.
>
> Epigr. l. v. Ep. 75.

Eight miles to the E. N. E. of Maliana, at the half way betwixt the Shelliff and the sea, are the Hammam, i. e. *the baths of Mereega*, the Aquæ Callidæ Colonia of the ancients. The largest and the most frequented of them is a bason of twelve feet square, and four in depth; and the water, which bubbles up in a degree of heat just supportable, after it has filled this cistern, passes on to a much smaller one, which is made use of by the Jews, who are not permitted to bathe in company, or in the same place with the Mahometans. These baths were formerly covered, and had corridores of stone running round the basons; but at present they lie exposed to the weather, and are half full of stones and rubbish. Yet, notwithstanding all this, a great concourse of people usually resort hither in the spring, the season of these waters; which are accounted very efficacious in curing the jaundice, rheumatic pains, and some of the most inveterate distempers. Higher up the hill there is another bath, which being of too intense a heat to bathe in, the

water thereof is conducted through a long pipe into another chamber, where it is used in *Duccian;* an operation* of the like nature and effect with pumping. Betwixt this and the lower bath are the ruins of an old Roman town, equal to that of Herba; and at a little distance from it, we see several tombs and coffins of stone, which I was informed were of an unusual size. Muzeratty, the late Kaleefa, or lieutenant of this province, assured me, that he saw a thigh bone belonging to one of them, which was near two of their *draas*, (*i. e.* thirty-six inches) in length. The like account I had from other Turks, who pretended to have measured it; but when I was there half a year afterwards, I could not receive the least information about it. The graves and coffins likewise that fell under my observation, were only of the usual dimensions. However, the people of *this*, as well as of other countries, are full of stories and traditions of the like nature; and, indeed, provided these should not have been human bones, as the Africans are no nice distinguishers, we may possibly account for them

* Aspersionem in Balneis naturalibus Ducciam appellant.—Sunt ergo in Balneis, quæ ad hunc usum probantur, constitutæ fistulæ—quæ digiti parvi magnitudine vel majori, ubi opus est, volubili epistomio clausæ: e superiori alveo, qui infixas ex ordine habeat fistulas, ac statim a communi fonte sinceras recipiant aquas, pro eo ac quisquam voluerit, vel quantum voluerit, recluso epistomio, vel clauso infundant stillicidium. Delabuntur autem sic aquæ palmi unius, vel ad summum cubiti spatio, unde ex insultu convenientem faciant impressionem; vel in Balneum, vel in subjectum ad eas recipiendas alveolum, &c. Baccius de Thermis, lib. ii. cap. 16.

them from the custom of the Goths and Vandals, which might pass over with them into Africa, of burying the horse, the rider, and their armour together in the same grave. Long swords, with large cross handles, have been often found in this country; one of which, that was found not many years ago, in the ruins of Temendfuse, is still preserved in the dey's palace at Algiers. The Roman poet has a few fine lines upon this occasion:

> Agricola incurvo terram molitus aratro,
> Exesa inveniet scabra rubigine pila:
> Aut gravibus rastris galeas pulsabit inanes,
> Grandiaque effossis mirabitur ossa sepulchris.
> Virg. Georg. I. v. 494. &c.

The country round about these baths, inhabited by the Bookelcran and the Wuzra, is made up of a succession of exceedingly rugged hills and deep vallies; each of them, in their turn, very difficult and dangerous to pass over. Yet this danger and fatigue is sufficiently recompensed, by travelling afterwards through the rich and delightful plains of the Hadjoute and the Mettijiah, which lie beyond them to the northward. The latter are called by Abulfeda, Bledeah Kibeerah, i. e. *A vast country**, being near fifty miles long, and twenty broad, watered in every part by a variety of springs and rivulets. The many country seats

* *Giazaier* Mazghannan, sita ad littus maris, est admodum populosa, et mercatores lucri addictissimi: plateæ ejus elegantes; ubi adjacet, *Buleđiah Kubeerah.* Abulf. ex traduct. V. Cl. J. Gagnier.

seats and *mashareas*, as they call the farms of the principal inhabitants of Algiers, are taken out of these plains, as it is chiefly from them that the metropolis is supplied with provisions. Flax, alhenna, roots, pot-herbs, rice, fruit, and grain of all kinds, are produced here to such perfection, that the Mettijiah may be justly reckoned the garden of the whole kingdom.

CHAPTER V.

Of the Sea Coast of that Part of the Mauritania Cæsariensis, called the Southern Province, or the Province of Titterie.

THIS province, which lies bounded to the E. by the river Booberak, as it does to the W. by the Masaffran, is much inferior to the western in extent; being, exclusive of the Sahara, scarce sixty miles either in length or breadth. Neither is it, in general, so mountainous; for the sea coast, to the breadth of five or six leagues, the seat formerly of the ancient Machurebi, as it is now of the Durgana, Rassouta, and Beni Hameed, is made up chiefly of rich champaign ground; behind which indeed we have a range of rugged mountains, the continuation of Mount Atlas, that run, almost in a direct line, in a parallelism with

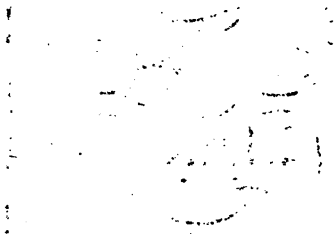
with the sea coast. But beyond them, particularly in the neighbourhood of Medea, Titterie Dosh, and Hamza; the ancient territories of the Tulensii and Baniuri, we have other extensive plains; though none of them equal to those of the Mettijiah. Such is the general plan of this province, which has the city of Algiers, the metropolis of the whole kingdom, for its capital.

In describing this province, therefore, we are to observe, that after we have left the Masaffran, we pass by a little round tower, situated upon a small rocky cape, that stretches itself about a furlong into the sea. The inhabitants call it Seedy Ferje, from the sanctuary of that saint, which is built upon it, where we have some few walls and cisterns of Roman workmanship, which, by the order of Ptolemy's tables, may lay claim to his *Via*. We meet with several pieces of a Roman highway betwixt Seedy Ferje, Ras Accon-natter, and Algiers; and near the tomb of Seedy Halliff, another Marabbutt, about the half way betwixt Seedy Ferje and Algiers, we fall in with a number of graves, covered with large flat stones, each of them big enough to receive two or three bodies.

The high mountain of Boorjereah, with its three contiguous *dashkrahs*, are IX M. from Seedy Ferje, to the N. E. Half a league from them, to the W. N.W. is the Ras Acconnatter, the Cape Caxines of our modern sea charts. After which, about III M. further to the S. E. we turn into the port of Al Jezeire el gazie, i. e. *Algiers the warlike*,

warlike, as the Turks are pleased to call their metropolis.

This place, which for several ages has braved the greatest powers of Christendom, is not above a mile and a half in circuit, though it is computed to contain about 2000 Christian slaves, 15,000 Jews, and 100,000 Mahometans, of which thirty, at most, may be Renegadoes. It is situated upon the declivity of a hill, that faces the N. and N. E. whereby the houses rise so gradually above each other, that there is scarce one but what, in one or other of those directions, has a full prospect of the sea. The walls are weak and of little defence, unless where they are further secured, which is chiefly at the gates, by some additional fortification. The Cassaubah, or citadel, built upon the highest part of the city towards the S. W. is of an octogonal figure, each of the sides in view having port-holes or *embrasures*, defended with cannon. A ditch formerly surrounded the whole city to the landward, which, at present, is almost entirely filled up, except at the west and south gates, called Bab el wed, *the gate of the river*, and Bab Azoona; where it is still of little consequence or defence. But towards the sea, it is better fortified, and capable of making a more strenuous defence. For the embrasures, in this direction, are all employed; the guns are of brass, and their carriages and other utensils in good order. The battery of the Mole-Gate, upon the east angle of the city, is mounted with several long pieces of ordnance, one of which has seven cylinders,



EXPLANATION.
a The Cassaubah
b The New Gate
c Babzoune
d The Fishers Gate
e The Mole Gate
f The Gate of the River
g The Entrance into the Port
h The Round Castle
i The Port
k The Village of Boujareah
l Country Seats
m Seedy Iacob
n The Castle of the Star
o The Emperors Castle
p A Roman Highway
Ras Accomatter
A Fort
Mers el Dhabanne
The English Castle
El wed
Sitteet Akoleet
BAHYRAS
ALGIERS
The Castle of the Renegado's
The Emperors Peer
Ain Rebat
THE BAY OF ALGIERS
The River Harateh
A Plan of the CITY & COUNTRY Round about ALGIERS.
B. Scott Sc.

cylinders, each of them three inches in diameter. Half a furlong to the W.S.W. of the harbour, is the battery of *Fisher's Gate*, or *the gate of the sea*, which, consisting of a double row of cannon, commands the entrance into the port, and the road before it.

The port itself is of an oblong figure, a hundred and thirty fathoms long, and eighty broad. The eastern mound of it, which was formerly the island that gave name to the city, is well secured by several fortifications. The *Round Castle*, built by the Spaniards whilst they were masters of the island, and the two remote batteries erected within this century, are said to be bomb-proof, and have each of them their lower embrasures mounted with thirty-six pounders. But the middle battery, which appears to be the oldest, is of the least defence. Yet none of these fortifications are assisted either with mines or advanced works; and as the soldiers, who are to guard and defend them, cannot be kept up to any regular course of duty and attendance, a few resolute battalions, protected by a small squadron of ships, would find little difficulty to take them.

There is very little within the city that merits the attention of the curious. Upon the tower of the great mosque, we have some broken inscriptions; but the letters, though of a sufficient bigness to be seen at a distance, are all of them either inverted, or filled up to that degree with lime and white-wash, that I could never particularly distinguish them. They may probably be the

same with these following ones taken notice of by Gramaye:

IVLIO CAESONI. M. M.	P. O. MAVRIT. X.
II LEG. MAVRIT. . .	COH. IVL. M. F.
PRISCA F. ELIA POS.	. ISRVFVSETLETVS
PTOLO. IVB. F. .	P. D. ONV. MIS . .

Gram. Afr. Illust. l. vii. c. 1.

The public buildings, such as their *bagnios*, *kashareas*, &c their officers, such as the *mufty*, *kady*, &c. the inhabitants, such as Jews and Moors, &c. have been already sufficiently described by other authors. The additions therefore which I have to make, will relate chiefly to the government, the army, the navy, and the political interests and alliances of this regency; but of these in their proper place.

Leo and Marmol inform us, that it was formerly called Mesgana, from an African family of that name. The present name, Al Jezeire, (for so we should pronounce it), signifies in their language, *the island;* which was so called from being in the neighbourhood, not, as Leo wrongly supposes, of the Balearick islands, but of the eastern mound of the harbour, which, before the time of the Turkish conquests, was severed from the continent. In their public letters and records, they style it, Al Jezeire Megerbie, i. e. *The island in the West*, to distinguish it from a city of the same name, near the Dardanelles, in the Archipellago.

The hills and vallies round about Algiers are all over beautified with gardens and country-seats, whither

whither the inhabitants of better fashion retire, during the heats of the summer season. They are little white houses, shaded with a variety of fruit-trees and ever-greens; which, besides the shade and retirement, afford a gay and delightful prospect towards the sea. The gardens are all of them well stocked with melons, fruit, and pot-herbs of all kinds; and, what is chiefly regarded in these hot climates, each of them enjoys a great command of water, from the many rivulets and fountains which every where abound in this situation. The fountain water made use of at Algiers, universally esteemed for its excellency, is likewise brought through a long course of pipes and conduits, from the same sources.

Four miles to the S.E. of Algiers, we cross the river Haratch, the ancient Savus, that has a beautiful bridge lately built over it. Upon the banks, we meet with the ruins of a Roman city, which bids fairer than Algiers to be the ancient Icosium, placed by the Itinerary, as this is, XLVII M. from Tipasa, or Tefessad. Crossing afterwards the Hamaese, another considerable stream, we arrive at Temendfuse, or Metafus, a low cape with a *tabled land*, as the mariners call a flat hillock, that rises up in the middle of it. The Turks have here a small castle for the security of the adjacent roads, once the chief station of their navy, where we have still the traces of an ancient Cothon, with several heaps of ruins, of the same extent with those of Tefessad, and which have no less contributed to the fortifications of Algiers.

giers. The distance of fifteen Roman miles, betwixt these ruins and those upon the Haratch, is the same we find in the Itinerary, between the Rusguniæ Colonia and Icosium. Rusgunia is the same with the Rustonium of Ptolemy, the Ruthisia of Mela, and the Rusconia of Pliny, and others. In an inscription at Sour, the ancient Auzia is called Col. Ruscuniensis.

After fording the rivers Regya, Budwowe, Corsoe, Merdass and Yisser, which run at no great distance from each other, and descend from the adjacent mountains of Atlas, we come to the little port Jinnett, from whence a great quantity of corn is shipped off yearly for Christendom. Jinnett is a small creek, with tolerably good anchoring ground before it; and was probably Edrisi's Mers' el Dajaje, i. e. *Port of Hens.* I was told that Jinnet, or *Paradise*, was given to this place, on account of a row-boat, which was once very providentially conducted within the creek, when the mariners expected every moment to have perished upon the neighbouring rocks. The sea shore, which from Algiers to Temendfuse, and from thence to this place, is very little interrupted with rocks and precipices, begins now to be very rugged and mountainous; and among these eminences, three leagues farther to the E. we have the mouth of the Booberak, the eastern boundary of this province.

CHAP-

CHAPTER VI.

Of the most remarkable inland Places and Inhabitants of the Southern Province; together with the correspondent part of the Sahara.

BLEEDA and Medea, the only inland cities of this province, are each of them about a mile in circuit; but their walls, which are chiefly of mud, perforated all over by *hornets*, cannot much contribute to their strength and security. Some of their houses are flat-roofed, others tiled, like those of Maliana; with which they also agree, in being well watered, and in having all around them very fruitful gardens and plantations. A branch of an adjacent rivulet may be conducted through every house and garden at Bleeda; and at Medea, the several conduits and aqueducts that supply it with water, some of which appear to be of Roman workmanship, are capable of being made equally commodious. Both these cities lie over against the mouth of the Masaffran; *viz.* Bleeda, at five leagues distance, under the shade of Mount Atlas, and Medea three or four leagues on the other side of it. As Bleeda, therefore, and Medea, lie nearly in the same meridian; as they are situated at a proper distance from the Hamam Mereega, the Aquæ Calidæ Colonia of the ancients;

cients; as likewise there is little difference betwixt the modern and what may be presumed to be their ancient names, we may well be induced to take the one for the Bida Colonia, the other for the Lamida of Ptolemy.

That part of Mount Atlas, which lies betwixt these cities, and reaches as far as Mount Jurjura, is inhabited by numerous clans of Kabyles, few of which, from their rugged situation, have been made tributary to the Algerines. The Beni Sala and Haleel overlook Bleeda and the rich plains of the Mettijiah, whilst the Beni Selim and Haleefa sometimes descend into the pasture ground, near the banks of the Bishbesh, or *river of fennel*, a great quantity of which grows upon the banks of it. Further to the eastward, a branch of the Megrowa live, in a full prospect of the extensive plains of Hamza, over against Sour Guslan; and beyond them are the Inshlowa and Bonganie, who have below them, to the southward, the fertile plains of the Castoolah, noted for the feeding and breeding up of cattle. Not far from the Castoolah are the Kabyles of Mount Jurjura, of which the Beni Alia are the chiefest on the N. side, as the Beni Yala are on the S.

Jurjura, the highest mountain in Barbary, is as noted and conspicuous a landmark in this province, as Wannashreese is in the western. It is at least eight leagues long; and, if we except a pool of good water, bordered round with arable ground, that lies near the middle of it, the whole, from one end to another, is a continued range of naked

naked rocks and precipices. In the winter season, the ridge of this mountain is always covered with snow; and it is further remarkable, that whilst the inhabitants of the one side of it carry on an hereditary and implacable animosity with those of the other, yet, by consent, this border of snow puts a full stop to all hostilities during that inclement season, which, like those of the cranes and pigmies, as related by the poet, are renewed with fresh vigour in the spring:

Ηιριαι δ' αρα ταιγε κακην ιριδα προφερονται. Il. γ. v. 7.

Jurjura, as well from its extraordinary ruggedness, as from the situation of it betwixt Rusucurium, or Dellys, and Saldis, or Boujeiah, should be the Mons ferratus*, taken notice of by the geographers of the middle age.

If we return again to the westward, we shall find, at five leagues distance to the S. of Medea, the Titterie Dosh, as the Turks call Hadjar Titterie, or *rock of Titterie*, a remarkable ridge of precipices, four leagues in length, and, if possible, even more rugged than Jurjura. Upon the summit, there is a large piece of level ground, with only one narrow road leading up to it, where, for their greater security, the Welled Eisa have their granaries. Beyond the Welled Eisa are the encampments of the Welled In-anne, the principal Arabs of the district of Titterie, properly so called, which lies in the neighbourhood only of this mountain.

It

* Vid. Peuting. Tab. Æthic. &c.

It will be difficult perhaps to determine the meaning and import of the appellation Titterie, as this province is called. Probus*, in his observations upon Virgil, makes Tityrus, the name of one of his shepherds, to signify, in the African language, *a he-goat*. The same interpretation, among others, is given to Tityrus by the Greek Scholiast† upon Theocritus. We likewise see, upon some of the Etruscan medals, an animal not unlike a fawn or a kid, with [ƎꓷƎ † V †] Tutere for the Legend‡; that particular piece of money being perhaps denominated, as Pecunia in general was from Pecus, from the animal there exhibited. But the people of this district informed me, that Titterie, or Itterie, was one of their words for *cold* or *bleak;* a circumstance indeed which, in the nights and mornings especially, I often experienced to be very applicable to this region, and so far may well justify the etymology.

Burg Hamza, or *the castle of Hamza*, where there is a Turkish garrison of one Suffrah||, is situated

* Tityri et Meliboei personas de Theocrito sumpsit (Virgilius) sed tamen ratio hæc nominum est: Hircus Libyca lingua Tityrus appellatur, &c. Prob. gramm. de Bucol. carminis ratione. Vid. et Pomponii Sabini annot. in 1 Eclogam Virg. Bucol.

† Τους αργους, τιτυρους λεγουσι, νυν δε ονομα εστιν αιπολου, κατα εμφερειαν του Χαρακτηρος. Αλλως. ονομα κυριον ὁ Τιτυρος. Τινες δε φασιν ὁτι Σειληνος τις, ου Σικελιωτης. Αλλοι δε τους ΤΡΑΓΟΥΣ, ἑτεροι τους σατυρους, &c. Schol. in 3 Idyll. Theocr.

‡ Vid. Dempst. Hetrur. reg. tab. lx. fig. 4.

|| *Suffrah*, the common name among the Algerines for a band or company of Turkish soldiers, consisting for the most part of twenty

tuated two leagues to the southward of the rich plains of that name, and five to the eastward of the rock of Titterie. It is built out of the ruins of the ancient Auzia, called by the Arabs, Sour, or Sour Guslan, i. e. *the walls of the antilopes.* A great part of this ancient city, fortified at proper distances with little square turrets, is still remaining, and seems to have been little more than six furlongs in circuit.

Tacitus* has left us a very just description of this place. For Auzia was built upon a small plat of level ground, every where surrounded with such an unpleasant mixture of naked rocks, and barren forests, that, through the whole course of my travels, I scarce ever met with a more gloomy and melancholy situation. Menander, as he is quoted by Josephus†, mentions an African city of this name, built by Ithobaal, the Tyrian; though Bochart seems‡ to doubt, whe-

 ther

twenty persons, including a cook, steward, and *Oda Basha*, or lieutenant; so called from being such a number, or *mess*, as for the conveniency of eating can sit about one [*Suffrah*] table. This was like the Contubernium of the Romans, though consisting of no more than ten persons, who lived in one *papilio* (pavilion) or barrack, as these Turks live under the same tent. The *Decanus*, who commanded the former, answers to the *Oda Basha*, who commands the latter.

* Nec multo post adfertur Numidas apud Castellum semirutum, ab ipsis quondam incensum, cui nomen Auzea, positis mapalibus consedisse fisos quia vastis circum saltibus claudebatur. Tacit. annal. l. iv.

† Ουτος [Ithobalus] πολιν Βυτζυν κτιζει την επι Φοινικης και Αυζατην (vel disjunctis vocibus Αυζα την) εν Λιβυη. Jos. Antiq. Jud. l. viii. c. 7.

‡ Sed Mediterranea hæc oppida, tot millibus a Phœnice dissita non videntur quicquam habere commune cum Auza Ithobuli. Boch. Chan. l. i. c. 24.

ther the Phœnicians were at all acquainted with the inland parts of Africa. Yet, provided we could rely upon the tradition recorded by Procopius*, that a number of Canaanites fled from Joshua into the westermost parts of Africa, some of which, upon such a supposition, might have rested at this place, nothing, I presume, can be objected against the ruggedness of the situation; in as much as such an one, from the very nature of it, would not only be the properest for the first settlement of a colony, but for the future safety and security of it. Due regard might have been had to this circumstance in the founding of Capsa, Feriana, and other cities of Africa, which will be hereafter taken notice of, whose founders must otherwise have made an improper choice, provided they were guided by any other consideration than the natural strength of the situation.

We have at Sour the following inscriptions:

Upon a Stone, adorned with Figures and Garlands.

AVZIO DEO GENIO ET CONSERVATORI COL- -
EXTRICATVS - - - - - - - - - - - - - -

Upon the end of a Tomb-stone, a quarter of a mile from the City.

AAN̄BVS HOC SACRVM CERTA PI
ETATE RESOLVO HOC NOVELLVS EGO
MATRI FILIOQVE SEPVL†S VALEN†AA †BI
DIGNO DVLCISSIMA MATER NOMEN
VIGET ECCE TWM IN †TVO CLARVM
ÐNVM NATVRAE MERI†S DE CARMINE
SIGNO FELIX ECCE SOLVM ¯EC† HAEC DVO
NOMINA CARA EXTRICATE FILI AD
PLANCTVS AVIAE ÐLENTI
AELIA VALENTINA VIXIT ANNIS LV
IVLIUS EXTRICATVS VIXIT XII.

Upon

* Procop. De bell. Vandal. l. ii. c. 20.

Upon a moulded Stone.

Q. GARGILIO Q. F. - - - -
PRAEF COH - - - - BRITANIAE
TRIB CO - - - MAVRCAE
AMIL PRAE. COH. SING ET VEX
EQQ MAVROR IN TERRITORIO
AVZIENSI PRETENDENTIVM
DEC DVARVM COLL AVZIEN
SIS ET RVSCVNIENSIS ET PAT
PROV OB INSIGNEM IN CI
VES AMOREM ET SINGVLA
REM ERGA PATRIAM ADFEC
TIONEM ET QVOD EIVS VIR
TVTE AC VIGILANTIA FA
RAXEN REBELLIS CVM SA
TELLITIBVS SVIS FVERIT
CAPTVS ET INTERFECTVS
ORDO COL AVZIENSIS
INSIDIIS BAVARVM DE
CEPTO PPFDD VIII KAL
FEBR. PR. CCXXI *.

Upon a moulded Stone, in half foot Letters.

IVLIAE
AVGVS
TAE AAR̄I
CAESA
RIS ET
CAS̄RO
RVM

A few miles to the southward of Sour, we enter upon Gætulia; the first remarkable place whereof, in this direction, is Jibbel Deera, where the river Jin-enne has its sources, which, after it has

* Provided Mauritania was made a Roman colony, A. U. C. 721, and before Christ 32, then the defeat of Faraxen here recorded, but no where mentioned in the Roman history, will fall in with the clxxxix year of our Christian æra; or with the eleventh of L. Septimius Severus. Mauritania was likewise divided into two provinces, by the Emperor Claudius, A. U. C. 795, A. D. 42.

has run about xxx M. through a dry sandy soil, loses itself gradually in the Shott. Most of the Getulian Arabs, who dwell upon the banks of it, are *Zwowiah*, as they call the children and dependents of their Marabbutts, who, like those of the same denomination in all the Mahometan dominions, enjoy great privileges, and have their possessions free from taxes. The Welled Seedy Eesa, the northermost of these communities, have the Cubba* or sepulchre of their tutelar saint at the distance of five leagues from Sour; and there is hard by it, on the one side, a large rock, upon which Seedy Eesa was daily accustomed to offer up his devotions. On the other, is the Ain Kidran, or *fountain of tar*, supposed to have been miraculously bestowed upon them by this their progenitor, which they constantly use instead of common tar, in salving their camels, and other uses.

Six leagues farther, are the Welled Seedy Hadjeras, called so from another of these Marabbutts. Here the Jin-enne changes its name into that of the Wed el Ham, i. e. *the river of carnage*, from the number of people that have been at one time or

* *Cubbah*, Fornix, concameratum opus et tale sacellum. Gol. in voce, from whence perhaps the cupola of the later architects. The Marabbutts are generally buried under one of these buildings, which have frequently an oratory annexed to them, and sometimes a dwelling-house, endowed with certain rents for the maintenance of a number of *Thul-by* [students] who are to spend their time in reading and devotion. I have often observed, where there is an institution of this kind, that then the place, including the *Kubbah* [the oratory], &c. is called the *Zwowah* of such or such a Marabbutt.

or other drowned in the fording of it. A little higher, is Seedy Braham Aslemmy, and his offspring, who spread themselves to Hirmam, a noted *dashkràh* in the way to Boostaadah, at which place the palm brings forth its fruit to perfection.

Jibbel Seilat lies about seven leagues to the westward of Seedy Braham; and twelve leagues farther, in the same direction, are the [Theneate el Gannim] *Sheep-cliffs*, called likewise Ede Tepelaar, or *the Seven Hills*, by the Turks. These are situated over against the Burgh Swaary and the Titterie Dosh, at thirteen leagues distance. A little way beyond the *Seven Hills* are the eminences and salt-pits of Zaggos, after which are the Saary, and the Zeckar, two noted mountains; this twelve, the other five leagues to the southward of Zaggos. These, with many other rugged and mountainous districts in the Sahara, very well illustrate what Strabo may be supposed to mean by the γη των Γαιτουλων ορων, *the mountainous country of the Gætulians.*

Six leagues to the E. of the Zeckar, is Fythe* el Bothmah; so called, perhaps, from the broad or open turpentine trees, that grow upon the spot. Seven leagues from thence to the N. is Thyte el Bo-tum, i. e. *the thick* or *shady turpentine tree*, as it is probably named in contradistinction to the others. These are two noted stations of the Beni Mezzah, and other Getulians, in their journeyings to Algiers.

At

* *Viz.* a *Futteh* latum efficere. Gol. in voce.

At Herba, a heap of ruins a little to the eastward of Fythe el Bothmah, are the sources of Wed el Shai-er, i. e. *the Barley River*, a considerable stream of this part of Gætulia. The course of it, from Herba to the Dashkrah of Booferjoone, is ten leagues in a N.N.E. direction. At a little distance from Booferjoone, below a ridge of hills, there are other ancient ruins called Gahara. Besides the palm, which grows in this parallel to perfection, Booferjoone is noted also for apricots, figs, and other fruit.

To the N. of Booferjoone, the Wed el Shai-er acquires the name of Mailah, from the saltness of its water; and passing afterwards to the E. of Ain Difla, or Defaily, i. e. *the Fountain of Oleanders*, it loses itself in the Shott. Over this fountain hangs the mountain Mai-herga, the noted haunt of leopards, serpents, and other noxious animals.

Six leagues to the S. of Fythe el Bothmah, are Gumra and Amoura, two *dashkrahs*, with their springs and fruit-trees. Beyond them, at a greater distance to the S.W. is the Ain Maithie; and then Dimmidde, which, with the *dashkrahs* of the Low-aate, nine leagues farther to the W. are the most considerable villages of this part of Gætulia. They have likewise in all these places large plantations of palms, and other fruit trees.

The numerous families of Maithie, Noile, and Mel-leeke, with their several subdivisions and dependents, range all over this country, from the Burg Swaary and the river Jin-enne, to the *dash-*

krahs

krahs, of the Low-aate and Ammer, who spread themselves over a mountainous district, a great way to the west; the same probably with the Mons Phruræsus of the old geography.

The villages of the Beni Mezzab are situated thirty-five leagues to the S. of the Low-aate and Ammer, which, having no rivulets, are supplied altogether with well-water. Gardeiah, the capital, is the farthest to the W. Bery-gan, the next considerable *dashkrah*, is nine leagues to the E. and Grarah, the nearest of them to Wurglah, has the like distance and situation with respect to Bery-gan. The Beni Mezzab, notwithstanding they pay no tribute to the Algerines, and, being of the sect of the Melaki, are not permitted to enter their mosques; yet they have been from time immemorial the only persons who are employed in their slaughter houses, and who have furnished their shambles with provisions. It may be farther observed of these sons of Mezzab, that they are generally of a more swarthy complexion than the Gætulians to the northward; and as they lie separated from them by a wide inhospitable desert, without the least traces of dwellings, or even the footsteps of any living creatures, they may be in all probability, as it will be elsewhere observed, the most western branch of the Melanogætuli, so much sought after, and so little known in the modern systems of geography.

CHAP.

CHAPTER VII.

Of the Sea Coast of that Part of the Mauritania Cæsariensis and Numidia, called the Eastern Province, or the Province of Constantina.

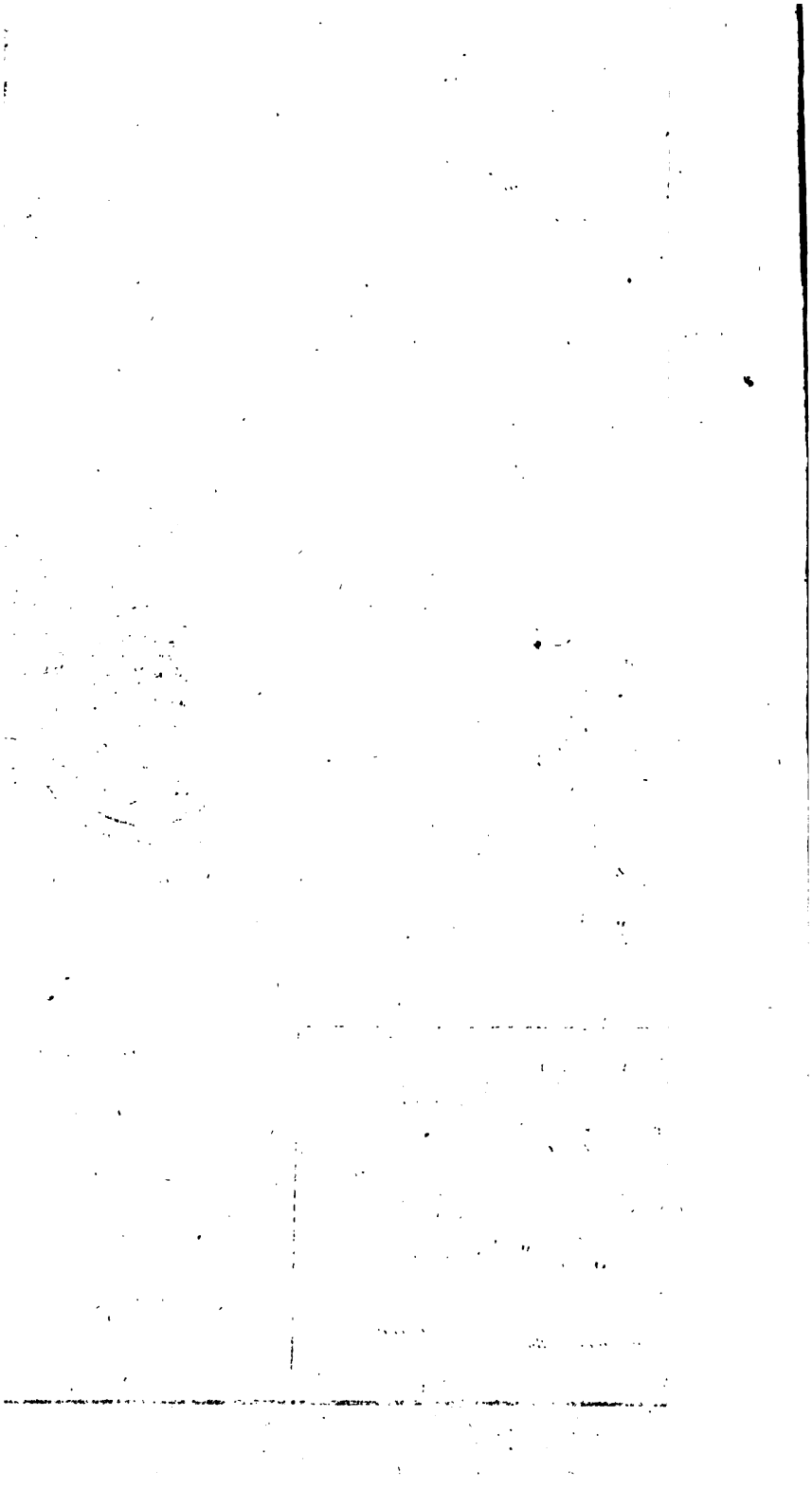
THIS province, which lies betwixt the meridians of the rivers Booberak and Zaine, is nearly equal to the other two in extent, being upwards of CCXXX M. in length, and more than a hundred in breadth. The tribute likewise collected by this viceroy is proportionably greater. For whilst the Titterie bey brings every year into the treasury of Algiers little more than twelve thousand dollars*, and the Tlemsan bey from forty to fifty thousand, the viceroy of Constantina pays in never less than eighty and sometimes a hundred thousand.

The sea coast of this province from the Booberak to Boujeiah, and from thence almost entirely to Bona, is rocky and mountainous, answering very appositely to the title of El Adwah, i. e. *the high or lofty*, as Abulfeda has called it. In this rugged situation, I have already taken notice of the mouth of the Booberak, which is made up of

a

* A dollar of Algier, Tunis, &c. passeth usually for three shillings and fourpence or sixpence; and of the like value are the *aslanee* or current dollars of the Levant.

5
37
Mers el Fam or
Ruzasus
ZUFOONE
FLEESAH
B. ABDALLA
R. Nissah
Burgh
SEBOWE
Koukou
Boorinea
B. KOOFY
R. Summam
JURJURA
M. MANSOURE
R. Zowah
Callah
Reeban
Accaba
Plains of
Majanah
36
Burgh
Mejanah
Ain el Graab
Seedy Hadjerass
Mezedah
Ain el Kelb
Seedy
Braham
Ain Baitha
Mt Maihergah
Ain
Dilla
R. Mailah
R. Nakkar
35
Dousan
The River of the Kid
5



a number of branches, like the Shelliff and Masaffran, and is likewise of the same bigness.

At a league's distance from the mouth of this river, is Dellys, or Teddeles, according to Leo and the sea charts. It is a small town, built out of the ruins of an ancient city, partly at the foot, partly upon the declivity of a high mountain, by which token of antiquity, it should be the Rusucurium of Pliny, the Rusuccoræ of Ptolemy, and the Rusuccuro of Peutinger's tables. In a wall just over the harbour, we have a small niche, with an image placed in it, in the attitude of a Madona; but the features and drapery are defaced.

Passing afterwards by the port of the Zuffoone, commonly called Mers' el Fahm, or *the Port of Charcoal*, and doubling Cape Ash-oune-mon-kar, where stood the ancient Vabar, the next remarkable place is the Mettse-coub, or *perforated Rock*, which answers to the ΤΡΗΤΟΝ of Ptolemy in the import of the name, though not in situation. The Spanish priests, who have been for many ages settled at Algiers, as father confessors to the slaves, have preserved a tradition, that Raymund Lully, in his mission to Africa, was wont to retire frequently to this cave for meditation.

At a small distance from the Mettse-coube, is the port of Boujeiah, called by Strabo the port of Sarda, or Salda rather, which is much larger than either that of Warran or Arzew. It is formed, however, in the same manner, by a neck of land that runs out into the sea. A great part whereof

was formerly faced with hewn stone, over which likewise an aqueduct was conducted, for the greater conveniency of supplying the port with water. But at present, the wall, the aqueduct, and the basons where the water discharged itself, are all of them destroyed; and the tomb of Seedy Busgree, one of the tutelar saints of Boujeiah, is the only thing for which it is now remarkable.

Boojeiah, or Bugia, as the modern geographers write it, is built upon the ruins of a large city, in the same manner, and in a like mountainous situation with Dellys, though of thrice the circuit. Besides the castle, upon the summit of the hill, which commands the whole city, there are two others at the bottom of it, for the security of the port, where several breaches still remain in the walls, made by the cannon-balls that were fired against them by Sir Edward Spragg, (A. D. 1671), in his memorable expedition against this place*.

Boujeiah is one of the garrisoned towns of this kingdom, where three Suffrahs constantly reside; yet they are of so little consequence, that the Goryah, the Toujah, and other neighbouring Kabyles, lay it under a perpetual blockade. Every market day especially, strange disorders are occasioned by these factious clans. All the morning indeed, while the market continues, every thing is transacted with the utmost peace and tranquility;

* Vid. Atlas Geogr. Vol. IV. p. 191.

lity; but immediately afterwards, the whole place is in an uproar and confusion, and the day rarely ends without some flagrant instance of rapine and barbarity.

The Boujeians carry on a considerable trade in plowshares, mattocks, and such like utensils as they forge out of the iron, dug out of the adjacent mountains. Great quantities likewise of oil and wax, brought down every market day by the Kabyles, are shipped off for the Levant, and sometimes for Europe.

Roujeiah, lying at the distance of XCI Roman miles, according to the Itinerary, or 1° 45′ according to Ptolemy, from Dellys or Rusucurium, may be well taken for the ancient Saldæ; though the latter is vastly mistaken in placing it in lat. 32° 30′; *i. e.* 4° 15′ too far to the southward. Abulfeda also, though nearer to the truth, yet, in giving to it 34° of N. lat. throws it 2° 48′ too far to the S. Boujeiah being the only city of this part of Barbary that is taken notice of by Abulfeda, will give us room to suspect that Algiers was either not built, or of little consideration in his time.

A large river runs a little to the eastward of Boujeiah, which may be the Nasava of Ptolemy. It is of a very great extent; and, if we except the plains of Hamza and Seteef, the whole country, which is watered by severed branches of it, is very rocky and mountainous; thereby occasioning such a number and variety of torrents, particularly in the winter season, that infinite losses

losses and calamities are daily sustained by the inhabitants. The Beni Boo-Masoude, who live near the mouth of it, have frequent occasion to make this complaint; where we may very justly apply the beautiful description that Horace has left us of the Tiber.

> ..... Cætera fluminis
> Ritu feruntur, nunc medio alveo
> Cum pace delabentis Etruscum
> In mare, nunc lapides adesos,
> Stirpesque raptas, et pecus, et domos
> Volventis una, non sine montium
> Clamore, vicinæque Sylvæ:
> Quum fera diluvies quietos
> Irritat amnes, &c. *Lib.* iii. *Carm. Od.* 29.

The Mansoureah, or Sisaris, another large river at a small distance from the Nasava, separates the districts of the Beni Isah and the Beni Maad. The nickname of Sheddy, i. e. *Monkey*, that was given two centuries ago by the Beni Maad to the Sheck or *chief* of the Beni Isah, occasioned that bloody and irreconcileable animosity which has ever since subsisted betwixt them. The greatest part of the oaken plank and timber that is made use of in the docks of Algiers, is shipped off from the Man-sou-reah.

Jijel, the Igilgili of the ancients, lies a little beyond the cape that forms the eastern boundary of the gulf of Boujeiah. There is nothing left us of this ancient city, except a few miserable houses and a small fort, where the Turks have a garrison of one Suffrah. It will not, I presume, be

be disputed that Boujeiah and Jijel are the Saldæ and Igilgili of the ancients; though it may be difficult to reconcile the thirteen leagues, which, in travelling along the sea coast, we find betwixt them, with the 2° of Ptolemy, or with the ninety-three Roman miles of the Itinerary. Ptolemy likewise places Igilgili half a degree to the southward of Saldæ, in a situation quite contrary to that of Jijel, which lies 12′ more to the northward. This circumstance, together with the distance of DCCXXXIII M. which Agathemer places betwixt *Γιγιλις, as he calls it, and Massilia, now Marseilles, in the gulph of Narbonne, instead of CCCC at the most, as it should be, are other instances, among many already given, of the inaccuracy of the ancient geography.

The Wed el Kibeer, i. e. *the Great River*, the Ampsaga† of the ancients, falls into the sea ten leagues to the E. of Jijel. Beyond it are the Sebba Rous, or *Seven Capes*, where the Sinus Numidicus may be supposed to begin; where likewise the river Zhoora has its influx.

The Welled Attyah, and the Beni Friganah, the two principal clans of the Sebba Rous, drink of this river, and dwell not, like other Kabyles, in little mud-walled hovels, but in caves, which they themselves have either scouped out of the rocks, or found ready made to their hands. When any vessel, either in the course of sailing, or by distress

* Agathem. Geogr. l. ii. c. 14.

† Ampsaga, Arabice אמסח *aphsach*, latum et amplum sonat. Boch. Chan. l. i. c. 24.

distress of weather, approaches their coast, these inhospitable Kabyles immediately start out of their holes, and running down to the cliffs of the shore, which they cover with their multitudes, they throw out a thousand execrable wishes, that God would deliver it into their hands. And probably the name of Boujarone or Catamite, was first given by the Italian geographers to these capes, in consideration of the brutal and inhuman qualities of the inhabitants.

The Tritum of Strabo, and the Metagonium of Mela, answer to these promontories. And indeed, the Metagonium of Strabo, in being placed at the distance of three thousand furlongs from Carthago Nova, or Carthagena, according to its present name, will much better agree with this place, than with the Ras el Harshfa, as it has already been taken notice of.

Cull, the Collops Magnus, or Cullu of the ancients, another maritime garrison of the Algerines, is situated under the eastermost of these capes, XVIII M. from the *Great River*. It is in the same miserable condition with Jijel, and with as few antiquities to boast of. The small haven that lies before it, is in the same fashion, though more capacious than that at Dellys, from which the adjacent city might receive its name*. Here the river Ze-amah has its influx.

Sgigata, the ancient Rusicada, called likewise Stora in the sea charts, is of a greater extent than

* *Viz.* a *Culla*, Portus, tuta navium Statio, unde Italorum Scala. Vid. Gol. in voce.

than Cull, and discovers more tokens of antiquity; though a few cisterns, converted at present into magazines for corn, are the only remains of it. The author of the Itinerary, in laying down LX M. betwixt Chulli and this place, more than doubles the real distance betwixt them. The adjacent rivulet may be well taken for the Tapsas* of Sequester.

Five leagues to the N.E. of Sgigata, is the little port of Gavetto; and then, after doubling Ras Hadeed, i. e. *The Cape of Iron*, four leagues further, which is the eastern boundary of the Sinus Numidicus, we arrive at the island Tuckush, with a village of the same name situated over against it, upon the continent. This was probably the Tucatua of the Itinerary, and the Tucaccia of Thuanus, l. vii. *in principio.* Leaving this island and village, we double Cape Hamrah, or *the Red Promontory*, the Hippi Promontorium of the ancients; and passing by the little port, Barber, called by the Europeans, Port Genoese, we arrive at Bona; known to the Moors by the name of Blaid el Aneb, or *the Town of Jujebs*, from the plenty of fruit which is gathered in the neighbourhood. Bona is, without doubt, a corruption of Hippo or Hippona; though we are not to look for that ancient city here, where the name is preserved, but among a heap of ruins a mile farther to the south. Leo informs us, that Blaid el Aneb was built out of these ruins of Hippona; and it is

* Tapsas Africæ fl. juxta Rusicadem. Vib. Sequest. de flumin.

is certain, if we except one or two of the streets that are made with causeways, after the Roman manner, the rest might have been the later work of the Mahometans. Bona therefore may be rather the Aphrodisium of Ptolemy, which he places 15′ to the N. of Hippo; as the Colonia, joined with it in the tables, will, according to Cellarius, l. iv. c. 5. be an appellation more suitable to the latter.

Bona, besides its capacious harbour to the E. had formerly a convenient little port under the very walls of it to the southward; but by the constant discharge of ballast into the one, and neglecting to cleanse the other, both of them are every day rendered less safe and commodious. However, a great quantity of corn, wool, hides and wax, are every year permitted to be shipped off from this place, which, by proper care and encouragement, might become the most flourishing city in Barbary; as, by removing the rubbish, repairing the old ruins, and introducing a supply of fresh water, which is much wanting, it would be one of the most convenient and delightful.

Betwixt Blaid el Aneb and the ancient Hippo, we have a low, marshy plain, which appears to be an acquisition from the sea, and might have therefore been formerly the haven of Hippo. The river Boo-jeemah, which has a bridge of Roman workmanship built over it, runs along the western side of this marsh, as the Seibouse, a much larger river, does to the eastward; both of them having their influx together into the sea. They both of them

them likewise are very subject to inundations, and bringing along with them, at these times, a great many roots and trunks of trees, and leaving them afterwards upon the neighbouring shore, might have first occasioned, as I have mentioned, this addition of land to the continent. The low situation of the adjacent country, and the inundations consequent thereupon, sufficiently justify the etymology which Bochart* has left us of Hippo.

The ruins of this ancient city are spread over the neck of land that lies betwixt these rivers, which near the banks is plain and level, but rises afterwards to a moderate elevation. They are about half a league in circuit, consisting as usual of large broken walls and cisterns; some of which were shewn by the Moors, who have an interest in keeping up such a profitable tradition, for the convent of St Austin. This city was called Hippo Regius, not only in contradistinction to the Hippo Zarytus, but from being one of the royal cities of the Numidian kings. For Silius Italicus† acquaints us, that it was formerly one of their favourite seats; and indeed, if a city strong and warlike, ‡commodiously situated, as well

* Nec ab equis aut equilibus Hipponem Græco nomine Phœnices appellassent.——Hippo nempe a Phœnicibus *ubo* vel *ubbo* dici potuit, quia in sinu latet. Sinus enim Syris est עובא *ubo*, vel עבא *ubbo*, etiam ut multi scribunt. Et Arabice עב *ubbon* tam STAGNUM quam Sinum sonat. Giggeius אלעב (*alubbo*) Sinus, Stagnum. Chan. l. i. cap. 24.

† Antiquis dilectus regibus Hippo. l. iii. v. 259.

‡ Εις πολιν Νομιδων ισχυραν. επι θαλασσῃ κειμενην, αφικομενος, ἡν δε Ιππων ῥηγιων καλουσι. Proc. Bell. Vand. l. ii. c. 4.

well for trade and commerce, as for hunting and diversion; that enjoyed a healthful air, and took in, at one view, the sea, a spacious harbour, a diversity of mountains loaded with trees, and plains cut through with rivers, could engage the affections of the Numidian kings, Hippo had all this to recommend it.

The Sei-bouse and Ma-fragg, the principal rivers betwixt Hippo and Tabraca, answer to the Armua and Rubricatus of the ancients. Thuanus, l. vii. p. 612. seems to have been very little acquainted with the course of the latter, in conducting it, below the promontorium Apollinis, into the gulf of Carthage.

Doubling Cape Rosa, five leagues from the Mafragg to the N. E. we turn into the Bastion, where there is a small creek, and the ruins of a fort, that gave occasion to the name. The factory of the French African company had formerly their settlement at this place; but the unwholesomeness of the situation, occasioned by the neighbouring ponds and marshes, obliged them to remove to La Calle, another inlet, three leagues farther to the east, where those gentlemen have a magnificent house and garden, three hundred coral fishers, a company of soldiers, several pieces of ordnance, and a place of arms. Besides the advantage of the coral fishery, and of the whole trade of the circumjacent country, they have also at Bona, Tuckush, Sgigata, and Cull, the monopoly of corn, wool, hides and wax; for which they pay yearly to the government

ment of Algiers, to the Kaide of Bona, and to the chiefs of the neighbouring Arabs, thirty thousand dollars, *i. e.* about five thousand guineas of our money; a trifling sum for such great privileges. The Bastion, and La Calle, are, I presume, too near each other to be taken for the Diana and Nalpotes of the Itinerary, which however we are to look for in this situation.

Among the principal inhabitants of the maritime parts of Numidia, we have along the banks of the Zeamah, the Beni-Meleet; and after them the Reramnah, Taabnah, and Beni Minnah, who, with the Hajaitah and Senhadgah, the Bedoweens of Porto Gavetto and Ras Hadeed, are the chief communities of the Sinus Numidicus, or gulf of Stora. But the mountains from Tuckush to Bona, and the plains from thence to the Mafragg, are cultivated by the citizens of Bona. The Merdass, who have continued to live in this situation from the time of J. Leo*, are the Bedoweens of the champaign country betwixt the Mafragg and the Bastion. Beyond them are the Mazoulah, who have an unwholesome district, full of ponds and marshes, quite up to the Nadies. These, a mischievous plundering tribe, like the rest who live upon the frontiers, spread themselves from the Wed el Erg, to the mountains of Ta-barka; where the river Zaine, the ancient Tusca, the

* Huic oppido (Bonæ) spatiosissima quædam est planities, cujus longitudo quadraginta, latitudo autem viginti quinque continet milliaria: hæc frugibus serendis est felicissima, ab Arabibus quibusdam colitur, quos Merdez appellant. J. Leo, p. 211.

the eastern boundary of this province, has its sources.

Zaine, in the language of the neighbouring Kabyles, signifies *an oak tree;* a word of the same import nearly with Thabraca, or Tabraca, as the ancient city, built upon the western banks of it, was called. Leo indeed, and others upon his authority, call it Guadilbarbar, i. e. *the river Barbar*, and deduce it from the city Urbs, which lies a great way to the southward. But this river is known by no such name at present; neither are its fountains at any greater distance than the adjacent mountains. Tabarca, as it is now called, has a small fort to defend it, but can boast of few other remaining antiquities, besides a Cippus, with the following inscription:

D. M. S.
NEVIA GEMIS.
TA PIA CASTA
VIX. ANN. XXII.
MENS. VI. H. XI.
H. S. E.

The Lomellines, a noble Genoese family, have been in possession of the little island that lies before Tabarca, at the mouth of the Zaine, ever since the time of the famous Andrea Doria, to whom the Tuniseans gave it, with the solemn consent of the Grand Segnor, in ransom for one of their princes, whom Andrea had taken captive. This place is defended by a small castle, well armed, and in good order, and protected the coral fishery, which was carried on in these seas. But, A. D. 1740, that monster of princes, Ally Bashaw, the

the reigning king of Tunis, took it by treachery from the Genoese; and, contrary to all justice, and the right of nations, put some of them to the sword, and the rest, to the number of three or four hundred, he carried into captivity.

CHAPTER VIII.

Of the most remarkable inland Places and Inhabitants of the Eastern Province, or Province of Constantina, together with the correspondent part of the Sahara.

The whole tract of this province, which lies between the meridians of the rivers Boo-berak and Zhoore, from the sea coast to the parallels of Seteef and Constantina, is, for the most part, a continued chain of exceedingly high mountains; few of whose inhabitants, from the ruggedness of their situation, pay any tribute to the Algerines. Near the parallels of Seteef and Constantina, it is diversified with a beautiful interchange of hills and plains, which afterwards grows less fit for tillage, till it ends, upon the Sahara, in a long range of mountains, the Buzara, as I take it to be, of the ancients. The district of Zaab lies immediately under these mountains; and beyond

yond Zaab, at a great distance in the Sahara, is Wadreag, another collection of villages. This part of the eastern province, including the parallel of Zaab, answers to the Mauritania Sitifensis, or the *First Mauritania**, as it was called in the middle age.

The mountainous country betwixt the meridians of the rivers Zhoore and Seibouse is of no great extent, rarely spreading itself above six leagues within the continent; the inhabitants whereof, near Tuckush and Bona, are tributaries to the Algerines, but in the gulf of Stora, near Port Gavetto, Sgigata, and Tull, they bid them defiance. From the Sei-bouse to the Zaine, except in the neighbourhood of Ta-barka, where it begins again to be very mountainous, the country is mostly upon a level, though sometimes interrupted by hills and forests. The like interruptions we meet with below Tuckush, along the encampments of the Hareishah, Grarah, and other Bedoweens, as far as Constantina, where we sometimes see a small species of red deer, which are rarely, if ever, met with in other parts of this kingdom. Beyond this parallel, we have a range of high mountains, the Thambes of Ptolemy, extending themselves as far as Ta-barka; behind which, there is pasture and arable ground, ending at length upon the Sahara, as the Mauritania Sitifensis did before, in a ridge of mountains, the Mampsarus probably of the ancients. Part of the

* Procop. Bell. Vand. c. 30. l. ii. p. 287.

the Africa Propria of Mela and Ptolemy, the Numidia Massylorum, the Metagonitis Terra*, &c. was comprehended in this part of the province †.

But, to be more particular.—A few leagues to the S. E. of Mount Jurjura, among the mountains of the Beni Abbess, we pass through a narrow winding valley, continued for above half a mile, under two opposite ranges of exceedingly high precipices. At every winding, the rocky stratum that originally went across it, and thereby separated one part of this valley from another, is hewn down like so many door cases, each of them six or seven feet wide, which have given the Arabs an occasion to call them the Beeban, or *gates*, whilst the Turks, in consideration of their strength and ruggedness, know them by the additional appellation of Dammer Cappy, i. e. *the gates of iron.* Few persons pass through them without horror; a handful of men (and the masters of them are a race of sturdy fellows) being able to dispute the passage with a whole army. A rivulet of salt water, which attends us all along this valley, might first point out the way that art and necessity would afterwards improve.

Two leagues to the S. S. E. of the Beeban, is the Accaba, or *ascent;* another dangerous pass, the very reverse of the Beeban. For here, as in the noted Mount Sennis in Italy, the road lies upon the narrow ridge of a high mountain, with deep

* Plin. l. v. c. 3. † Vid. Not. *, †, &c. p. 34.

deep vallies and precipices on each side, where the least deviation from the beaten path exposes the traveller to the almost inevitable danger of his life. Yet, notwithstanding all these difficulties, the common road from Algiers to Constantina lies over this ridge, and through the Beeban; being preferred to another a little on the right hand, by being wider, and to Wan-nougah in being more direct.

Mount Atlas, which, quite through the province of Titterie, as far as Mount Jurjura, ran nearly in a parallelism with the sea coast, begins from thence to incline to the S. E. In the same direction likewise are the high mountains of Wannougah and I-aite; which are succeeded afterwards, though more in a parallelism with the sea coast, by those of the Welled Selim, Mustewah, Auress, and Tipasa, quite into the kingdom of Tunis.

Three or four leagues to the southward of Mount I-aite, is Messeelah, the frontier town of this province to the westward. It is built upon the southern skirts of the plains of El Huthuah, nine leagues to the S. S. W. of Seedy Embarak Es-mati, and sixteen to the S. W. of Seteef; so that Abulfeda* must be greatly mistaken in placing it only eighteen miles from Constantina. It is a dirty place, like other villages of this country, having

* Al Kaiem Billah Fathemita condidit Meseela An. Heg. 315. appellavitque eam Al Mohammediah. Inter Costinam et Meseelam octodecim miliaria, et mons continuus. Abulf. ut supra.

having its houses built, either with reeds daubed over with mud, or else with tiles baked in the sun. Here the Algerines had formerly a garrison of three Suffrahs, which is changed at present into a small body of Spahees, who have little duty upon their hands; and upon any insurrection or disturbance, as there is no castle to protect them, have only their arms to trust to. The air is too cold at this, as well as at other places upon the skirts of the Sahara, for the production of dates; and therefore the gardens that surround it, are only furnished with peach, apricot, and such fruit trees as are common to the more northern parts of Barbary. Mes-seelah* denotes a situation like this, which borders upon a running water.

At the same distance on the other, *i. e.* the N. side of Jibbel I-aite, we enter upon the plains of Ma-janah, shaded to the northward by the Dra el Ham-mar, and to the W. by the mountains of Wannougah. These plains are both extensive and fertile, but the many pools of stagnating water, as the name imports, that are left here in the rainy season, and corrupt afterwards in the spring, occasion a variety of agues and such like distempers as are common to other places in the like situation. We have several heaps of ruins dispersed all over these plains; out of which, the Turks have lately built a fort, called Burg Majanah, where they have a garrison to watch the

* *Musleh* (viz *Sauba* fluxit aqua) locus torrentis seu fluentis aquæ. Vid. Gol. Gig. &c. in voce.

motions of the Beni Abbess, and other neighbouring Kabyles and Arabs.

We have nothing further remarkable, till passing by the village Zammora, i. e. *of olive trees*, and the sanctuary of Seedy Embarak Es-mati, we come to Seteef, the ancient Sitipha or Sitifi, the metropolis of this part of Mauritania; which is recorded in history to have made a stout resistance upon the incursions of the Saracens. This city, which I conjecture might have been a league in circuit, was built upon a rising ground, that faces the S.; but the Arabs have been so very severe to it, that there is scarce one fragment left us either of the ancient walls, pillars, or cisterns of the Romans; the few remaining structures being obviously the work of the later inhabitants. The fountains, which continue to flow very plentifully near the centre of the city, are equally delightful and convenient; and, without doubt, gave occasion formerly for many ingenious and useful contrivances in the distribution of the water. I found here the two following inscriptions; the latter whereof is inscribed in beautiful characters, six inches or more in length.

D. M S.
C. IVLIVS
CALLIS
TIANVS
VIX. IXI.
H. S. E.

NINO. AVG. P.
GERM. TRIB. PO.
VS DIVI TRA
ER. AVG. MA.

The

The plains and rich pasture grounds of Cassir Attyre lie a little to the southward of Sateef. They are cultivated by the Raigah, a clan of Arabs famous for the breeding of cattle, particularly of horses, which are reckoned the best in this kingdom. Here, and in several other districts already described, πολυδοτειρα, ιπποδοτος, ερισωλαξ, and other the like fine epithets of Homer, might be well applied. The Σιταφιον πεδιον likewise of Ptolemy, provided Σιταφιον has any relation to Sitipha, might justly claim this situation.

Near the Raigah are the Ammer, who are a powerful, though infamous tribe; prostituting, contrary to the practice of their brethren, their wives and daughters. Both these tribes drink of the Boosellam, the river of Seteef.

Eight leagues to the S. E. of Seteef, are the ruins of Taggah and Zainah, situated at half a league's distance from each other, in a fruitful and champaign country, below Jibbel Mustewah; the chief abode of the Welled Abdenore, a very numerous and powerful clan. Taggah and Zainah are rarely mentioned apart, but from their contiguity are called jointly Tagou-Zainah. A little brook runs betwixt them; and at Zainah, the only appellation I have met with in this country that bears any affinity with the ancient Zama, once a royal city of the Numidian kings, we have, among other ruins, the remains of a triumphal arch, supported by two large Corinthian pillars. Upon the frize is the following inscription, which

which fixes the Diana of the Itinerary at this place.

IMP. CAES. M. SEVERO. PIO. FELICI. AVG. PONT. MAX. TRI. POT. PROVIDENTISSIMO. ET SANCTISSIMO. PRINCIPI. ET. ANTONINO. NOBILLISSIMO. CAESARI. PRINCIPI. IVVENTVTIS. DIANENSIVM. EX. DECRETO. D. D. P. P.

Diana likewise, as we learn from the Itinerary, was called Diana Veteranorum, from some veteran troops that might have been there stationed. In Peutinger's table also, we see at Diana a large temple dedicated no doubt to the goddess of that name, the protectress of the high ways, which temple, as Africa was always fond of Pagan superstitions, might continue even a long time after this country was governed by Christian princes.

Five leagues to the E. of Tagou-zainah, upon the northern skirts of Jibbel Auress, we have a very remarkable sepulchral monument, called Medrashem, or Mail' Cashem, i. e. *the treasure of Cashem.* It is nearly of the same fashion with the Kubber Romeah, but differs in being larger, and in having the cornish of the base supported with Tuscan-like pilasters. The Arabs imagine that an immense treasure lies buried underneath it; and have therefore made the like attempts as at the Kubber Romeah to lay it open.

The district, in the neighbourhood of this Mausoleum, is called Ai-yac-coute; probably from the Ain-yac-coute*, or *diamond* (*i. e.* transparent) *fountain*

* This is the usual name for the diamond in the several places both of the Levant and Barbary, where I have been. The זכוכית

fountain, that flows near the middle of it. Several fragments of Roman high ways, and other ruins, are scattered all over it; amongst which the chiefest are those of Om-oley Sinaab, a league or more to the westward of Medrashem, in the way to Tagou-zainah.

Tattubt, bordering upon the Ai-yac-coute to the N. E. is about four leagues from Om-oley Sinaab, and eight to the S. S. W. of Constantina. This has been formerly a considerable city, but, at present, it is almost entirely covered with earth and rubbish. Hassan, the bey of this province, dug up lately out of these ruins, several beautiful Granate pillars, of twelve feet long, which may justly be reputed the most graceful ornaments of the new mosque that he has lately erected at Constantina. Tattubt seems to be the same with the Tadutti of the Itinerary; and, lying betwixt Lambese and Gemellæ, as the ancients called Tezzoute and Jim-meelah, will accordingly lay claim to this situation.

Ten leagues to the S. of Taggon-zainah, and twelve from Medrashem, are the ruins of the ancient Thubuna, as the present name Tubnah seems to insinuate, and as Ptolemy's position of it, in the

זכוכית *Zakoukit* in the book of Job, xxviii. 17. seems to be the same; and, being there joined with things of the greatest price, may perhaps be much better rendered the *diamond* than *crystal*, as it is in our translation. However Golius and others interpret it differently; *viz.* Voce hac Orienti diversæ appellantur gemmæ: siquidem hyacinthi suæ species quatuor numerat; rubram, flavam, cæruleam, et albam. Atque ita quoque sapphirus et chrysolithus. Absolute tamen intelligitur hyacinthus rubra; qui lapis vulgo rubinus dicitur.

the same meridian nearly with Igilgili, may farther confirm. It is situated in a fine plain betwixt the rivers Bareekah, and Boo-ma-zoose; but the few remains of it are so much buried in sand and rubbish, that it will be difficult to determine its former extent. The opinion of the Arabs, that a large treasure lies buried in these ruins, gave occasion to the following rhapsody.

Mel Tubna taat thul athloulah.	*The treasure of Tubnah lies under the shade of what is shaded.*
Afer? Weis! la takoun toumah.	*Dig for it? Alas! it is not there.*

Seven leagues to the S.S.W. of Tubnah, and sixteen to the S.E. of Me-seelah, is Em-dou-khal, a little village surrounded with mountains. Here we meet with the first plantation of date trees, though the fruit does not ripen to that delicacy and sweetness as in the province of Zaab, that commences a little beyond it.

The Shott is a large valley or plain, that runs, with few interruptions, betwixt two chains of mountains, from the neighbourhood of Em-dou-khal, to the westward of the meridian of Mes-seelah. The word commonly signifies *the sea shore*, or *the banks* of some lake or river; but the meaning here is somewhat varied, and denotes *the borders* or *area* rather of such a plain, as, according to the seasons of the year, is either covered with salt, or overflowed with water. Several parts of the Shott consist of a light oozy soil, which, after sudden rains, or the overflowing of the adjacent rivers, are changed into so many quicksands

quicksands, and occasion no small danger to the unwary traveller. La Croix (tom. v. p. 282.) was badly informed in affirming that all the rivers of this kingdom run from south to north; since, besides several others in a quite contrary direction, we have no fewer than five, and those very considerable streams, which empty themselves from the northward into the Shott.

Crossing the Boo-ma-zoose, over against Tubnah, we have a large mountain of excellent freestone, with a number of square blocks, ready prepared for the builder. It is called Muckat el Hadjar, i. e. *the quarry;* and the Arabs have a tradition that the stones employed in building Seteef (and, without doubt, Nic-kowse, Jigbah, and other neighbouring cities) were brought from this place.

Four leagues to the northward of this quarry, is Boo-muggar, a fruitful little district, with some traces of ancient buildings. Betwixt it and Ras el Aioune, is the village of Nic-kowse or Bencowse, as the Turks call it; where there is a garrison of one Suffrah, a mud walled rampart, and three pieces of cannon. The inhabitants are chiefly Zwowiah, under the protection of Seedy Lassan, their tutelar saint; the revenues of whose sanctuary maintain two hundred Thalebs. Nickowse is situated in a valley, with a circle of mountains at a moderate distance from it. A rivulet glides by it to the W.; but, being impregnated with too many nitrous particles, which the soil is here sufficiently charged with, the water is seldom

seldom made use of in the offices of the table or kitchen. We have the traces here of a large city, with the remains as usual of pillars, broken walls and cisterns; but at present, the Nic-kowsians make themselves famous for the tombs, which they pretend to shew, of *the Seven Sleepers**, whom they strenuously maintain to have been Mussulmen, and to have slept at this place.

The powerful clans of the Lakhder, Cossoure, and Hirkawse, are masters of the mountainous district to the eastward of Tubnah and Nic-kowse, as far as Jibbel Auress, or Euress, as the Turks pronounce it. This, the Mons Aurasius of the middle age, and the Mons Audus of Ptolemy, is not one single mountain, as the name would insinuate, and as Procopius† seems to describe it, but it is a large knot of eminences running one into another, with several beautiful little plains and vallies intervening. However, both the higher and the lower parts of it, are most of them of the utmost fertility, and still continue to be the garden of this province. The whole mountainous tract may be a hundred and twenty miles in circuit, or three long days journey according to Procopius; and the northern part alone, which is visited every year by a flying camp of the Algerines, is possessed by such a number

* The common opinion is, that they slept in a cavern of Mount Ochlon, near the city of Ephesus, from A.D CCLIII. to A.D. CCCCVIII. *viz.* from the Decian persecution, to the time of the younger Theodosius. Vid. Gregoire de Tours De gloria martyrum, cap. XCV. Diction. de Moreri, in voce DORMANS.

† Procop. Bell. Vand. l. ii. cap. 13. p. 266.

number of clans, *viz.* the Boozeenah, Lashash, Maifah, and Booaref, that it requires forty of their stations to bring them all under contribution. However, the Turkish soldiers have rarely the courage to penetrate so far to the S. E. as the Ain Ou-heide, which is a noted intermitting fountain, flowing only, as I was informed, on Fridays; at which time, it discharges itself in a very plentiful flux of water, into the river of Bag-gai. The like rugged situation to the southward, equally discourages them from subduing the Near-dee, a sturdy community, and so well fortified by nature, that one of their Marabbutts expressed the danger of attacking them, by *eating fire* *. A high pointed impenetrable rock, the seat of their Dashkrah, seems to be the Petra Geminiani †, or the Tumar of Procopius, answering to all the circumstances of those places as they are recorded by that historian. Within our memory, Umhaany, a brave warlike princess, like one of the heroines of old, commanded several of these sturdy clans, whom she has often led out to battle, and animated them therein by her own courage and example.

There are a number of ruins spread all over these mountains, and their fruitful vallies; the most remarkable of which are those of L'erba or Tezzoute, three leagues nearly in circumference, where indeed we have a great variety of antiqui-

* La Shuff Neardy! Tackul el Nahar. *Don't see* (fight with) *the Neardy:* in so doing, *you will* (catch a *Tartar*) *eat fire.*

† Procop. Bell. Vand. l. ii. cap. 13. p. 286. et cap. 19.

ties; for besides the magnificent remains of several of the city gates, which, according to the tradition of the Arabs, were forty in all, and that when the place was in prosperity, it could send out of each of them forty thousand armed men, we have the seats and upper part of an amphitheatre; the frontispiece of a beautiful Ionic temple, dedicated to Æsculapius; a large oblong chamber, with a great gate on each side of it, intended perhaps for a triumphal arch; and the Cubb' el Ar-rosah, i. e. *the cupola of the bride*, as the Arabs call a little beautiful Mausoleum, built in the fashion of a dome, supported with Corinthian pillars.

These, and several other edifices of the like elegant structure, sufficiently demonstrate the importance and magnificence of this city; which alone, without the authority of incriptions, might be a presumptive argument for what has been already suggested, that Tezzoute or L'erba was the Lambese or Lambasa of the ancients. The particular notice that is taken of Lambese in the Itinerary, should induce us to suppose it to have been the most considerable city of that part of the country, where it was situated; and the respective distances and directions laid down by the same author in conducting us thither, point out to us the situation of it in general, *viz.* that it made, with Theveste and Sitifi, an irregular triangle, whose height was to be determined by the distance of Cirta. Ptolemy indeed, by placing Sitifi to the southward of Cirta and Lambesa, or

in

in the situation of the present Theveste, gives to each of these places a position very different from what they are placed in; however, by informing us, that the *Legio tertia Augusta* was stationed at Lambesa, he furnishes us with a matter of fact, and so far instructs us, that where we find the third legion, as we do here at Tezzoute, there we may fix his Lambesa. The word LAMBASENTIVM, in the first of the following inscriptions, may further confirm it.

In an old Mosque.

IMP. CAESARE
M. AVRELIO ANTONINO
ARMENIACO
PARTHICO
TRIB. POTEST - - - PONT. MAX.
LAMBASENTIVM - - - -
D. D. P. P.

Upon the frize of a Temple dedicated to Æsculapius.

AESCVLAPIO ET SALVTI IMP. CAES. MARCVS AVRELIVS ANTONINVS AVG. PON MAX.
IMP. CAES. LVCIVS AELIVS VERVS. AVG.

Upon a square Stone hard by it.

DEONTEIO FONTINIANO
STERNIO RVTINO
LEGATO AVGVSTORVM
PR. PR. COS. DESIGNATO
SEX TERENTIVS SATVR
NINUS LEG. . . .
AVGVST.

Near

Near a triumphal Arch.

IMP. CAES.
AELIO HADRIANO
ANTONINO AVG.
PONT. H. MAXIMO
TRIB. POTEST. X.
IMP. II. COS. III. P. P.
DEDICANTE
INDVIO CR. . .
LEG. AVG. PR. PR.

PRO CO. . . .
. . . ISSIMO
BENIGNISSIMO
CAES. . . . .
IANVARIVS
LEG. III. AVG.
. . . . . .

Near the Amphitheatre.

MAXIMIANO
INVICTO AVG.
LEG. III. AVG.
P. F.

The Kabyles of these mountains of Auress have a quite different mien and aspect from their neighbours. For their complexions are so far from being swarthy, that they are fair and ruddy; and their hair, which, among the other Kabyles is of a dark colour, is, with them of a deep yellow. These circumstances, notwithstanding they are Mahometans, and speak the common language of the Kabyles, may induce us to take them, if not for the tribe mentioned by Procopius*, yet at least for some remnant or other of the Vandals†, who,

* Procop. Bell. Vand. l. ii. c. 13. † Id. l. i. c. 22.

who, notwithstanding they were dispossessed in his time of these strong holds, and dispersed among the African families, might have had several opportunities afterwards of collecting themselves into bodies, and re-instating themselves.

Betwixt Jibbel Auness and Constantina is the high mountain of Ziganeah, at the foot of which is Physgëah, formerly a city of the Romans, where there is a plentiful fountain and reservoir according to the import of the name, the water whereof was formerly conducted by an aqueduct to Constantina.

Constantina*, or Cirta†, or Cirta‡ Sittianorum, as it was anciently called, is well situated by Pliny XLVIII M. from the sea. We learn from history‖, that it was one of the chiefest, as well as one of the strongest cities of Numidia; the first of which circumstances is confirmed by the extent of the ruins, the latter by its particular situation§.

For

* Per Africam sacerdotium decretum Flaviæ genti, Cirtæque oppido, quod obsidione Alexandri ceciderat, repostio ornatoque, nomen Constantina inditum. Aur. Victor in Vita Constantini.

† Cirta s. Cirtha, Punice, קִרְיָתָא *Cartha*, i. e. *Civitas*. Boch. Chan. l. i. cap. 24. Kiriath, joined with Arba, Jerim, &c. in the H. Scriptures, seems to be the same word.

‡ Cirta Sittianorum (*viz.* a militibus Sittianis) cognomine. Plin. l. v. c. 3. P. Sittii meminere. Sallust. in conjur. Catil. c. 21. Hirt. de B. Afr. c. 36. Dio. l. xliii. p. 242. App. de Bell. Civ. l. iv. p. 996.

‖ Jugurtha—neque propter Naturam loci Cirtam armis expugnare potest. Sall. Bell. Jug. § 25. Exc. p. 7. B.

§ See the plan of this city in Ampl. Cuperi notis ad Lactant. de Mort. Persec. c. 44. which marks out the precipice; but is otherwise very incorrect, and gives us little knowledge of the place.

For the greatest part of it has been built upon a peninsular promontory, as I may call it, inaccessible on all sides, except towards the S. W. where it was joined to the continent. This promontory I computed to be a good mile in circuit, lying a little inclined to the southward; but to the northward, it ended in a precipice of at least a hundred fathom in perpendicular; from whence we have a beautiful landscape over a great variety of vales, mountains, and rivers, which lie to a great distance, before it. The view, which Cuper (in his notes upon Lactantius de Mort. Persecut.) has given us of Cirta, is on the north side of it, though very incorrect, and not at all like it. To the eastward, our prospect is bounded by an adjacent range of rocks, much higher than the city; but, towards the S. E. the country is more open, entertaining us with a distant view of the mountains of Seedy Rougeise and Ziganeah. And in these directions this peninsular promontory is separated from the continent by a deep narrow valley, perpendicular on both sides, where the Rummel or Ampsaga conveys its stream. The neck of land to the S. W. where we find the principal gate of the city, is about the breadth of half a furlong, being entirely covered with broken walls, cisterns, and other ruins, which are continued quite down to the river; and carried on from thence over a strip of plain ground that runs parallel with the deep narrow valley already described. Such was the situation and extent of the ancient Cirta. But the present city has not

On the Declivity from Kas-baite, Six miles to the S. of Baboure, and N.E. of Sitifi is the following Sepulchral Monument among others.
D. M. S
AELIA SATVRNI
NA PIA VIX XI H.S.
Cassir.
Geulah, p. 133.
p. 132.

not the same dimensions, being confined to the peninsular promontory only.

Besides the general traces of a diversity of ruins scattered all over this place, we have still remaining, near the centre of the city, those capacious cisterns which received the water brought thither from Phys-geah by an aqueduct; a great part of which still remains, and is very sumptuous. The cisterns, which are about twenty in number, make an area of fifty yards square. The gate I have mentioned, is of a beautiful reddish stone, not inferior to marble well polished and shining; the side posts or pillars whereof, are neatly moulded in pannels. An altar of pure white marble makes part of a neighbouring wall, and the side of it in view presents us with a well shaped simpulum in a bold relief. The gate towards the S. E. is in the same fashion and design, though much smaller, and lies open to a bridge that was built over this part of the valley. This indeed was a masterpiece in its kind; the gallery, and the columns of the arches being adorned with cornices and festoons, ox-heads and garlands. The key-stones likewise of the arches are charged with Caducei and other figures. Below the gallery, betwixt the two principal arches, we see, in a bold relief, and well executed, the figure of a lady treading upon two elephants, with a large escallop shell for her canopy. The elephants, facing each other, twist their trunks together; and the lady, who appears dressed in her own hair, with a close-bodied garment, like the

the women's riding habit of our times, raises up her petticoat with her right hand, and looks scornfully upon the city. This group, in any other situation, might well be supposed to have belonged to some fountain, as fountains or spouts of water were sometimes laid out in such ludicrous and wanton designs. Upon a stone, in the river below it, I traced out the following words, CAI. IVLI SIGNINARI: as in a wall, near the northern precipice, where we have the bases and pedestals of a magnificent portico, we see this broken inscription:

AID. III VIR. PR
- - - - - - - - - - - -
RVSICADE BIS
PONTIFEX - - -
PERFECIT.

Below the bridge, the Rummel turns to the northward, where it runs near a quarter of a mile through a rocky subterraneous passage, designedly laid open in several places, for the greater conveniency of drawing up the water, and cleansing the channel. This, according to all appearance, seems to be an extraordinary provision of nature for the admission of the river, which otherwise must have formed a most extensive lake, and thereby laid a great part of the neighbouring country under water, before it could have found its way to the sea.

Among the ruins to the S. W. of the bridge, upon the narrow strip of land just now described, we have the greatest part of a triumphal arch, called

called Cassir Goulah, or the *Castle* (as they interpret it) *of the Giant*, consisting of three arches, the middlemost whereof, as usual, is the most spacious. All the mouldings and frizes are curiously embellished with the figures of flowers, battle axes, and other ornaments. The Corinthian pilasters, erected on each side of the grand arch, are pannelled, like the gates of the city, in a style and fashion peculiar to Cirta.

Without the precincts of the city, under the great precipice, we meet with the following sepulchral inscriptions. The first of them, which is upon a Cippus, with the figure of a loaded beeve in basso relievo above it, and of a crab below it, makes one of the steps, as we descend to the lukewarm springs of Seedy Meemon, a Marabbutt, who lies there interred. Beeves are still made use of in Numidia as beasts of burthen.

M. MAGNI IVS - -
FELIX QVIRIT - - -
SECR. ET IVS - - -
VIX. AN. XXXX.

POMPEIO
RESTITVTO
IVDEO
POMPEIA KARA
PATRA KARIS
SIMO
FECIT.

A quarter of a mile to the eastward of Seedy Meemon, the Rummel falls from its subterraneous channel in a large cascade. The highest part of the city, with the magnificent portico already taken notice of, lies above it; from whence criminals continue to be precipitated into the river, as they used to be in former times*. A little way beyond the cascade, is Kabat-beer-a-haal, as they call a neat transparent fountain, full of tortoises. Several strange and foolish stories of their being demons, and the authors of fevers and other distempers, have been related of these animals by J. Leo, and other credulous historians.

Five leagues, or, according to the Itinerary, xxv M. to the N.W. of Constantina, is the city Meelah, the Milevum or Mileu of the ancients, built in the centre of a beautiful interchange of vallies and mountains. It is surrounded with gardens, and plentifully stocked with fountains; one of which, bubbling up in the centre of the city, is immediately received into a large square bason of Roman workmanship. Constantina is supplied chiefly from this place with herbs and fruit; whose pomegranates particularly are of so large

* Sui fratris uxorem ligato pondere lapidum in Ampsagam fluvium Cirtensem fomosum jactando demersit. Vict. Vit. l. ii.

large a size, and have withal so delicate a mixture of the tart and sweet, that they are in great esteem all over the kingdom. Leo and Marmol bear testimony likewise to the goodness of the apples, in as much as they have thought fit to derive the very name of the city from that fruit.

In travelling from Constantina to the eastward, we pass by Alleegah and Announah, at each of which places there are large heaps of ruins. After them we come to the Hamam Meskouteen, i. e. *the silent or inchanted baths*, situated on a low ground, surrounded with mountains. There are several fountains that furnish the water, which is of an intense heat, and falls afterwards into the river Ze-nati. At a small distance from these hot fountains, we have others, which, upon comparison, are of as intense a coldness; and a little below them, somewhat nearer the banks of the Zenati, there are the ruins of a few houses, built perhaps for the conveniency of such persons who came thither for the benefit of the waters. All this country, from Constantina to the Zenati, is a fruitful interchange of hills and vallies; some of which are all over interspersed and diversified with forests and plantations of olive trees.

The district of the Bookalwan, with the Aquæ Tibilitanæ upon it, called only at present Hamam, or the Baths, lies to the eastward of the Hamam Meskouteen, on the N. side of the river Seibouse. On the other side is the district of Mownah, the possession of the Beni Sala, a warlike tribe, with the

the ruins of Gelma or Kalma, as the Turks pronounce it. This undoubtedly is the Calama so much wanted in the old geography*, which was situated by St Austin†, in an indetermined manner only, betwixt Hippo and Constantina, though nearer the former.

Behind Mownah is Tiffesh, the Theveste, Thebes‡, Thebæ, or Thebestis of the ancients. This is the only city in the district of the Hen-neishah which has preserved its old name, though, at the same time, it could not secure its walls from the devastations of the Arabs. It has been situated, like the rest, in a fine plain, with a little rivulet running by it, and lies about nineteen leagues to the E. S. E. of Constantina.

In the neighbourhood of Tiffesh is the country of the Hen-neishah, who are not only a powerful and warlike, but a genteel and comely tribe. To them, and their gallant commander, sultan Bwoazeese, the Algerines, in their late wars with Tunis, have been often indebted for a complete victory, or an honourable retreat. This gallant, though unfortunate prince, in the late revolutions at Tunis, was, by the perfidiousness of his own father-in-law, Aly Bashaw, the present dey, most villanously betrayed, and inhumanly murdered. And, what is more extraordinary, his body was afterwards given to his drunken janizaries, to be made into

* Cellar. Geogr. Antiq. l. iv. c. 5. p. 122.

† Contra Literas Petiliani, l. ii. c. 99.

‡ Prætereo Thebas Liber, quas in Africa condidit Liber pater, quæ civitas nunc Thebestis dicitur. Hieron. Præf. l. xi. Comment. ad Galatas.

into *cabab*, and eaten; which was accordingly done with great festivity and rejoicing.

This district, the most fruitful as well as the most extensive of Numidia, lies betwixt the rivers Hameese and Myski-anah; the latter the most southern, the first the most northern branch of the Me-jer-dah. There is scarce an acre of it, but what is watered by some choice fountain or rivulet; and there are few of these conveniences without having had some city or village built either upon or in the neighbourhood of them; which are now so miserably defaced, that a heap of rubbish, without either name or inscription, is all that remains of them at present.

To the southward of the Henneishah, near the banks of the Melagge, is Tipsa, or Tibessa, the Tipasa of the ancients, at present a frontier city and garrison of the Algerines. This place, which enjoys a fine situation, with some mountains at a small distance, still preserves the principal gate, several fragments of old walls, and other marks of the rank and figure it formerly obtained among the cities of Numidia. There is a large subterraneous quarry in the adjacent mountains; the same place perhaps that Leo was informed had been formerly inhabited by giants.

The river Melagge runs a little to the northward of Tipasa, being a continuation of the Myskianah, which has its sources at Ain Thyllah, in the western confines of the Henneishah. A little further, the Melagge, still directing its course to the N.E. assumes the name of Serrat, and is the

the eastern boundary of this kingdom. This, when joined a little further with the Sugerass, which comes from Millah, Hameese and Tiffesh, to the westward, assumes the name of Mejerdah, the ancient Bagradas, which will be further taken notice of hereafter.

Near the western banks of the Serratt, ten leagues from Tiffesh, is Collah, Gellah, or Gellah ad Snaan, a considerable village, built upon a high pointed mountain, with only one narrow road leading up to it. This place, which is only to be conquered by hunger or surprise, is a convenient sanctuary for the rebels and villains both of this and the neighbouring kingdom, where they are hospitably entertained, till their friends have either procured their pardons, or compounded for their crimes.

So much then for the more remarkable places and inhabitants of the Tell. That part of the Sahara, which lies behind this province, has, exclusive of the distant city of Wurglah, and the village Engousah, the two considerable districts of Zaab and Wadreag; with their respective numerous villages. These, a collection of dirty hovels, are all built in the same manner, with mud walls, and rafters of palm trees; expressive probably of Hazazen-Tamar, (2 Chron. xx. 2.) or Tuguria in palmeto sita, as Bochart (Hieroz. p. i. l. ii. c. 52.) explains that name. And as the inhabitants likewise are all of them alike occupied in cultivating the date tree, few of them will require a particular description.

The

The district then of Zaab, the Zebe or Zabe* of the ancients, (once a part of the Mauritania Sitifensis, as it was always of Gætulia) is a narrow tract of land, lying immediately under the mountains of Atlas, and has its villages, with few intermissions or vacant spaces betwixt them, reaching from the meridian of Mes-seelah to that of Constantina. Of these, Dousan, Toodah, Seedy Occ'ba, Biscara, and Oumilhennah, receive their rivulets from the Tell; but the fountains and rivulets which refresh the others, rise within the Sahara, or else they ooze immediately from the southern and adjacent skirts of Mount Atlas. The Wed Adje-dee or Jid-dee, i. e. *The River of the Kid*, receives these several streams, and running afterwards towards the S. E. loses itself in the Mel-gigg, an extensive tract of the Sahara, of the same saline and absorbent quality with the Shott, that has been already described. This river should be the Garrar or Jirad of Abulfeda†; and, as there is no other noted stream on this side the Niger, it may be the same likewise with Ptolemy's Gir‡, though placed by him among the Garamantes, who, according to all the geographical circumstances relating to them, must

* *Zabe*, regio supra (*i. e.* ad austrum) montem Aurasium, ad Mauritaniam pertinentem, *Sitiphin* metropolim habens. Procop. de Bell. Vand. l. xi. c. 20.

† Al Zeb est territorium magnum, et fluvius Garrar s. Jirad in regione Al Megreb, cujus long. 30. 30. lat. 31. 30. Abulf.

‡ Ο Γειρ ὁ επιζευγνυων το, τε Ουσαργαλα ορος και τον Φυραγγα την Γαραμαντικην, αφ' ου ὁ εκτραπεις ποταμος επεχει κατα θεσιν μοιρας μϛ'. ιϛ'. Ptol. Geogr. l. iv. c. 6.

must have been situated a great way further to the E. or S. E.

Biscara, the capital of Zaab, is the residence of a Turkish garrison, who have here a small castle, built lately by Hassan, the munificent bey of Constantina. The chief strength and defence of it lies in six small pieces of ordnance, with a few unwieldy muskets, that are mounted likewise upon carriages.

The village of Seedy Occuba, or Occ'ba as the Arabs contract it, is famous for the tomb of the Arabian general of that name, and for that of Seedy Lascar, its tutelar saint. It is a common report, that the tower adjoining to the sanctuary of Seedy Occ'ba, will very sensibly tremble upon calling out, TIZZA bil ras Seedy Occ'ba, i. e. *Shake for the head of Seedy Occuba.* An effect something like this is produced in a tower at Rheimes in France, and with the like niceness in its frame or equilibre, by ringing one of the bells; the constituent parts of the fabric being perhaps so particularly and harmoniously put together, as to act in concert and at unisons with such sounds. Pliny likewise relates something of the same nature, l. ii. c. 96. 'Juxta Harpasa oppidum Asiæ 'cautes stat horrenda, uno digito mobilis; eadem, 'si toto corpore impellatur, resistens.' There is likewise near the land's end, in Cornwall, a high rock called the Logging Stone, of the like moveable quality.

The Roman masonry may be traced out all over this province; and at Banteuse, one of the southern

ern villages, there were lately dug up several stone coffins. It is very much to the honour of the Romans to find how careful they have been, where these rivulets ran through a loose and oosy soil, to support their banks with walls of hewn stone, and to pave their beds with pebbles.

The eating the flesh of dogs, for which the Carthaginians were formerly remarkable*, and from whence the Canarii might rather receive their name, than from their feeding promiscuously with dogs upon the carcases of wild beasts, according to Pliny†, continues in practice to this day among the inhabitants of Zaab.

Wad-reag is another collection of villages, like those of Zaab. They are reckoned to be twenty-five in number, ranged in a N.E. and S.W. direction; the capital of which is Tuggurt, built upon a plain, without any river running by it. For the villages of Wadreag are supplied, in a particular manner, with water. They have, properly speaking, neither fountains nor rivulets; but by digging wells to the depth of a hundred, and sometimes two hundred fathoms, they never want a plentiful stream. In order therefore to obtain it, they dig through different layers of sand and gravel, till they come to a fleaky stone, like slate, which is known to lie immediately above the Bahar tâht el Erd, or *the Sea below Ground*, as they call the abyss. This is easily

 broken

* Just. Hist. l. xix. c. 1. † Plin. l. v. c. 1.

broken through; and the flux of water which follows the stroke, rises generally so suddenly, and in such abundance*, that the person let down for this purpose has sometimes, though raised up with the greatest dexterity, been overtaken and suffocated by it.

Thirty leagues to the S.W. of Tuggurt is Engousah, the only village of many in this situation, which subsisted in the time of Leo. After Engousah, at five leagues distance to the westward, is the noted and populous city of Wurglah, the most distant community on this side the Niger. These several cities and villages, which, together with those of Figig and of Beni Mezzab, are very justly compared by the ancients† to so many fruitful and verdant spots or islands, in the vast expanse of a large desert, might formerly belong to, and make up the greatest part of the country of the Melanogætulians. For, after Gætulia, Ptolemy reckons up the nations that were situated beyond it to the southward; among which, the

* Of the like gushing, rising, or ascending nature, might possibly have been the Beer or *well*, Numb. xxi. 17. "which the elders digged, and the people cut" or hewed (כרוה) out of the rock, "by the direction of the law-giver," (במשענתם) with their staves. May it not rather be rendered, *with their united applause*, or *clapping of hands*, as שעב signifies in the Chaldee? For the digging or cutting a well with staves, as it is in all versions except the LXX, seems to be very incongruous and absurd. But my learned friend, Dr Hunt, supplies me with another interpretation of this difficult text, wherein במהקק, which we render *by the direction of the law-giver*, may be expressed by *describing* or *marking out* the figure or fashion of *the well* במשענתם *with their staves*.

† Vid. Strab. Geogr. l. ii. p. 192. Εςι δ' εοικυα Λιβυη παρδαλει, &c. Dionys. Perieg. l. clxxxi. Παρδαλεη δε, &c.

the Melanogætuli and Garamantes, were the chiefest. These nations certainly extended themselves behind the greatest part of that country, which belongs at present to the regencies of Algiers, Tunis, and Tripoly; or, from the meridian of Siga, near Tlemsan, to the Cyrenaica, 35° further to the E. And as, inclusive of the Bedoween Arabs, there are no other nations in this direction besides the Figigians, the Beni Mezzab, the inhabitants of Wadreag and Wurglah to the west; and those of Gaddemz, Fezzan, and Oujelah to the east; it is very probable that the Melanogætuli must have been the predecessors of these western Libyans, as the others to the east were, for the same reason, the successors of the Garamantes. This seems to be a very clear and full account of the situation of those distant communities, so much inquired after by Cellarius, and other later geographers, which likewise may have been too hastily charged with inaccuracies and contradictions in the *Universal History*, vol. xvii.

TRAVELS

OR

OBSERVATIONS

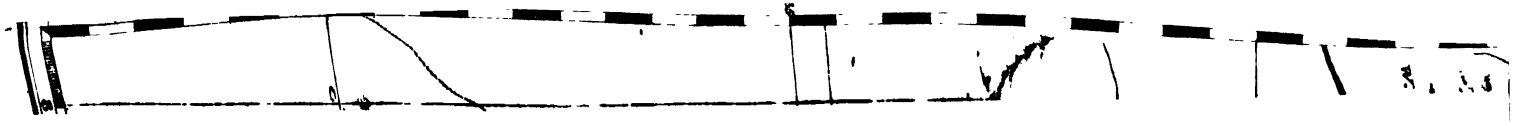
RELATING TO

The Geography

OF THE

KINGDOM OF TUNIS.

VOLUME I.—PART II.



CHAPTER I.

Of the Kingdom of TUNIS *in general.*

THE kingdom of Tunis is bounded to the N. and E. with the Mediterranean Sea, to the W. with the kingdom of Algiers, and to the S. with that of Tripoly. It is from the island Jerba, in N. lat. 33°. 30′. to Cape Serra in N. lat. 37°. 12′. CCXX M. in breadth, and CLXX M. only in length. Sbekkah, the most advanced city of this kingdom to the W. lying in 8°. and Clybea, the farthest to the E. in 11°. 20′. E. long. from London.

Of the modern geographers, Luyts*, by giving this kingdom 3°. of long. and 4°. of lat. seems to have been the best acquainted with the extent of it. For Sanson, in placing Cape Bon in N. lat. 34°. 15′. and Capes as he calls Gabs, in N. lat. 30°. situates it more than 3°. too far to the south. Moll indeed brings it a few minutes too far to the N. but extends it to the S. beyond the parallel of Tripoly; as Delisle has likewise done in his royal map (as he calls it) of Africa. Whereas a remarkable chain of mountains, called the Jib-beleah, in the same parallel with the island Jerba, is the boundary betwixt this kingdom and that of Tripoly.

If

* Ptolem. Geograph. l. iv. cap. 3.

If we attend to the ancient geography, we shall find the like errors and disagreements that have been taken notice of in the kingdom of Algiers. For Ptolemy, (besides his position of Carthage, and so respectively of other places, 4° too far to the S.) makes the latitudinal distance betwixt the promontory of Apollo, *i. e.* Cape Zibeeb, and the island Meninx, *i. e.* Jerba*, to be no more than 1°. 55′. instead of 3°. as I find it. The Itinerary also, though in many cases a much better conductor than Ptolemy, yet, as Ricciolius† has already observed, he may well be charged with faults and contradictions, proper notice whereof will be taken in their retpective places. Pliny‡ too, by putting the greatest part of these cities in an alphabetical order, very little instructs us. Even in the enumeration of the maritime towns of Bizacium‖, where he seems to follow some method, yet, by placing Leptis before, *i. e.* to the northward of Adrumetum and Ruspina, he insinuates thereby, that the latter was situated at a greater distance from the lesser Syrtis, contrary to what appears from Hirtius and others. The same author, likewise, in making the province of Bizacium CCL M. only in compass§, falls vastly short of what it is found to be by observation. For if we bound Bizacium to the N. and S. with the parallels of Adrumetum and Tacape, and to the W. with Sufetula, one of the western cities of it, we shall have a circuit of at

* Ptolem. Geogr. l. iv. c. 3. † Geogr. l. iii. c. 10.
‡ Lib. v. c. 4. ‖ Id. ibid. § Id. ibid.

at least D Roman miles, *i. e.* twice the number which are laid down by that author.

It may be farther observed, that this kingdom is not divided into provinces, and governed by provincial beys or viceroys, like that of Algiers, but the whole is under the immediate inspection of the bey himself, who collects the tribute in person. For which purpose he visits, with a flying camp, once every year, the principal parts of it; traversing, in the summer season, the fertile country in the neighbourhood of Keff and Baijah, and in the winter, the several districts betwixt Kairwan and the Jereed. And as these two circuits very nearly correspond with the Regio Zeugitana, or Zeugitania, as I shall call it, and the Bizacium of the ancients, I shall describe this kingdom under those divisions. The Zeugitania therefore, or the summer circuit, will take in that portion of it which lies to the northward of the parallel of the gulf of Hamam-et, as Bizacium, otherwise called the country of the Libyphœnices*, will contain the other part which lies beyond it to the southward.

* Strab. Geogr. l. xvii, p. 1192.

CHAPTER II.

Of the Sea Coast of the Zeugitania, or the Summer Circuit.

THE summer circuit, therefore, as it is bounded by the river Zain, or Tusca, will answer to the Regio Carthaginiensium of Strabo*; to the Regio Zeugitana and the Africa Propria of Pliny, Solinus†, &c.; to the eastern part of the Africa of P. Mela and Ptolemy‡; to the Provincia Proconsularis of the Notitia; to the Provincia Vetus of the old historians‖; and to the Zeugis of Æthicus§. It is much better inhabited, particularly the Frigeah¶, as they still call those parts of it which lie near Keff and Baijah, than any portion of the neighbouring kingdom of the like bigness, having a greater number of cities, villages and dowars; where there is likewise a greater appearance of affluence, prosperity, content, and cheerfulness, owing, no doubt, to fewer instances

* Strab. Geogr. l. ii.

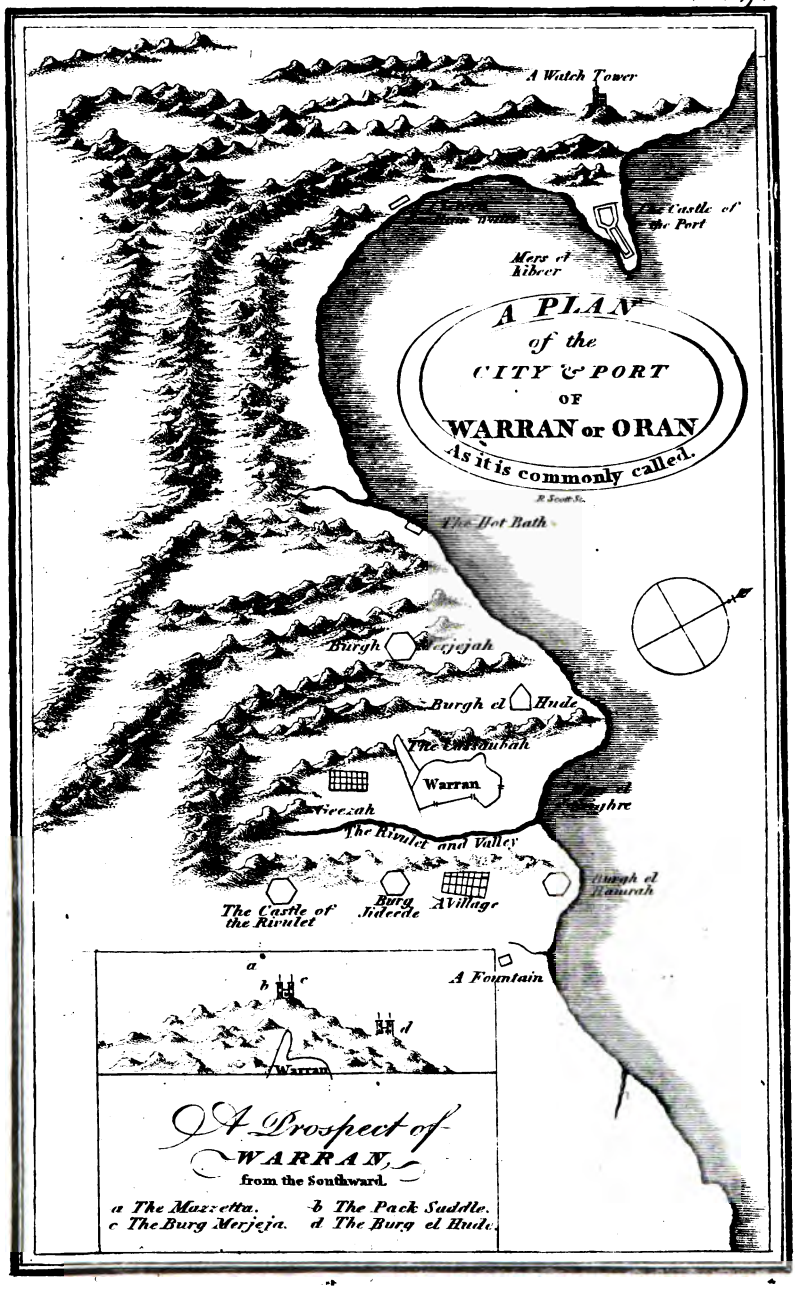
† Plin. l. v. c. 4. Sol. Polyhist. c. 17. Æth. Cosmog. p. 63.

‡ Cap. 7.

‖ Dion. Hist. Roman. l. xliii. p. 245. ed. *Steph.*

§ Cosmogr.

¶ *Frigeah*, a corruption doubtless of the ancient name *Africa*.


A Watch Tower
The Castle of the Port
Mers el Kibeer
A PLAN of the CITY & PORT OF WARRAN or ORAN
As it is commonly called.
R. Scott Sc.
The Hot Bath
Burgh Merjejah
Burgh el Hude
The Cassaubah
Warran
Geezah
The Rivulet and Valley
Burgh el Hamrah
The Castle of the Rivulet
Burg Jideede
A Village
A Fountain
a
b
c
d
Warran
A Prospect of WARRAN, from the Southward.
a The Mazzetta.
b The Pack Saddle.
c The Burg Merjeja.
d The Burg el Hude.

instances of severity and oppression in the government. Such was the happy condition of this country, under Hassan ben Aly, A. D. 1727; but since that time, after that worthy prince was cruelly murdered by his nephew Aly Bashaw, all things continue in the greatest confusion, nothing heard of but the most flagrant instances of tyranny, oppression, and barbarity.

Leaving therefore the island of Tabarca, five leagues to the S. W. we go round, or double (in the mariner's phrase) Cape Negro, where the French African company have a settlement. The high pointed rocky island Ialta, the Galata of the ancients, lies a few leagues to the N. W. after which we arrive at Cape Serra, the most advanced part of Africa to the N. At the half way from this cape to the white promontory, we pass by three low flattish islands called the Frati or *Brothers*, lying not far from the continent.

The White Promontory, or Cape Blanco, or which is still the same, as it is called by the inhabitants, Ras el Abead, is of a white chalky substance; upon which account, it may be well taken, not only for the Promontorium Candidum of Pliny, but likewise for the Promontorium Pulchrum of Livy, where Scipio landed in his first African expedition *. That this was the Promontorium Candidum, besides the colour of it, and the tradition of the same name to this day, we have this further to urge, that Hippo Diarrhytus, according to the descriptions of Mela

* T. Liv. l. xxix. c. 27.

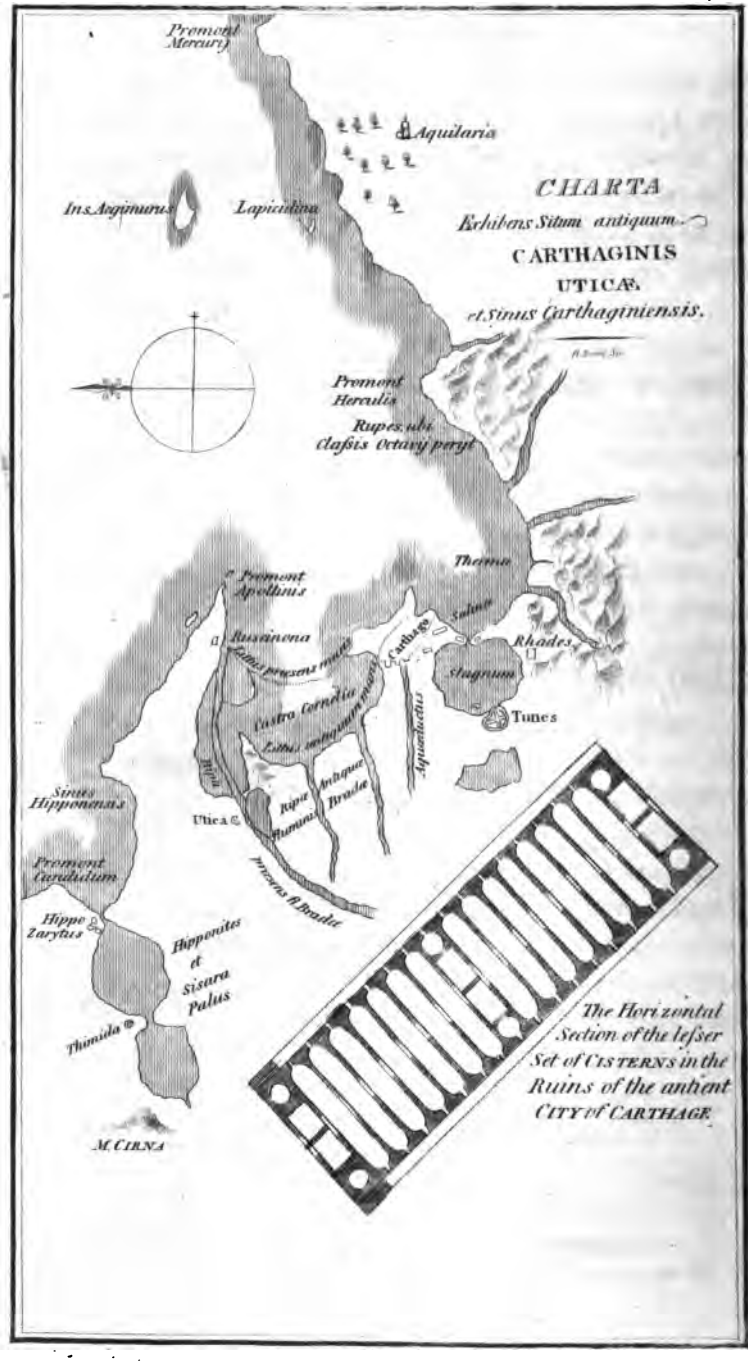
Mela* and Pliny†, lies in the very gulf which is formed by this cape and that of Apollo‡. If then we may, particularly with regard to this point in dispute, take *pulchrum* and *candidum* for synonymous terms, we want no farther proof that this was also the Promontorium Pulchrum.

Besides, Livy‖ informs us, that when Scipio was in sight of the Promontory of Mercury, or Cape Bon, as it is now called, he did not think fit to direct his course thither; but the same wind (an easterly one, we may suppose, from the hazy quality of it) continuing, he ordered that some convenient place for landing should be pitched upon [*infra*] below it, *i. e.* as we may conjecture, to the westward. But there being no other promontories, besides those of Apollo and the Candidum in this direction, the Promontorium Pulchrum and Candidum must consequently be the same.

Xylander indeed, as he is quoted by Sir Walter Rawleigh, p. 963. supposes the place where Scipio landed to have been at Cape Bon; but as this, without question, is the Promontory of Mercury, so it could by no means be the place. Livy also acquaints us, as has been already observed, that Scipio did not land there, but at some other place below it. Now, as *infra* cannot be supposed to imply a southern direction, as well from the difficulty that Scipio would thereby have had in landing upon the eastern shore of Afric, as for the

* P. Melæ Orb. descr. l. i. c. 7. † Plin. l. v. c. 4.

‡ Apollo, or Zibeeb, as it is now called. ‖ Ut supra.


CHARTA
Exhibens Situm antiquum
CARTHAGINIS
UTICÆ
et Sinus Carthaginiensis.
Promont Mercurij
Aquilaria
Ins. Aegimurus
Lapicidina
Promont Herculis
Rupes, ubi Classis Octavij peryt
Thermæ
Promont Apollinis
Ruscinona
Carthago
Salinæ
Rhades
Stagnum
Tunes
Castra Cornelia
Aqueductus
Ripa
Ripæ Antiquæ Bradæ
Utica
Sinus Hipponensis
Promont Candidum
Hippo Zarytus
Hipponites et Sisara Palus
Thimida
M. CIRNA
The Horizontal Section of the lesser Set of CISTERNS in the Ruins of the antient CITY of CARTHAGE

the necessity there would have been afterwards of passing by Tunis and Carthage, in his intended journey towards Utica, too daring an enterprize certainly at that time; so there are not wanting authorities for rendering *infra*, as I have done, to the westward. Thus the course of sailing from the straits of Gibraltar to the Levant, is still called *going up* the Mediterranean Sea; as, in returning from thence to Gibraltar, we are said to *sail down* it. Virgil likewise, in placing Italy betwixt the Adriatic Sea, to the east, and the Tyrrhene to the west, makes use of *infra** in the same sense with Livy, *viz.* to denote a position to the westward. The Promontorium Pulchrum therefore, as I have supposed, must be the same with the Candidum, or *White Promontory*, as it is universally called to this day.

Eight miles to the southward of this cape, at the bottom of a large gulf, is the city Bizerta, pleasantly situated upon a canal, betwixt an extensive lake and the sea. It is about a mile in circuit, defended by several castles and batteries, the principal of which are towards the sea. Bizerta is a corruption of the Hippo Diarrhytus or Zaritus of the ancients; though the present inhabitants derive it from their own language, and affirm

* An mare, quod *supra*, memorem; quodque alluit *infra*?
Virg. Georg. ii. v. 158.

Supra, i. e. ad partem superiorem, hoc est, orientem versus ad Venetias. *Infra*, i. e. a parte inferiori; hoc est, mare Tyrrhenum, quod Inferum vocant, occidentem versus. Vid. B. Ascensii et Donati annot. in locum.

affirm it to be the same with Benshertd, i. e. *the offspring of a canal* or *rivulet*. Though this etymology cannot be received, yet it is ingenious enough, as it in some measure falls in with the meaning of the Diarrhytus of the Greeks, and with the Aquarum Irrigua, as that appellation seems to have been translated by Pliny.

For the lake upon which Bizerta is situated, has an open communication with the sea; and, according to an observation of the younger Pliny*, is either continually receiving a brisk stream from the sea, or else discharging one into it. In the hotter seasons, nay, sometimes when the weather is calm and temperate in winter, the same phenomenon that has been taken notice† of betwixt the Atlantic Ocean, and the Mediterranean Sea, is to be observed betwixt the latter sea and this lake; what the lake loses at these times in vapour, being proportionably supplied from the sea, which then runs very briskly into the lake to make up the equilibrium. The like happens when the winds are northerly, whereby a great quantity of water is usually accumulated upon the southern coast of these seas. But when the winds are from the southward, whereby the water is blown away from this coast, or when any considerable

* Est in Africa Hipponensis colonia, mari proxima: adjacet ei navigabile stagnum, ex quo in modum fluminis æstuarium emergit, quod, vice alterna, prout æstus aut repressit aut impulsit, nunc infertur mari, nunc redditur stagno. Plin. Ep. xxxiii. l. 9. ad Caninium.

† Vid. Phil. Trans. No. 189. p. 366. Lowth. Abridg. vol. ii. p. 108.

considerable rains have fallen in the adjacent parts, whereby it receives a greater supply of water than is expended in vapour, then the contrary happens, and the lake empties itself into the sea.

The channel of communication betwixt the lake and the sea, is the port of Hippo Diarrhytus, which still receives small vessels; though it must have been formerly the safest, as well as the most beautiful haven of this part of Africa. There are still remaining the traces of a large pier that was carried out into the sea, to break off the N.E. winds, the want whereof, together with the great aversion of the Turks to repair it, will in a short time make this haven useless, which, in any other country, would be inestimable.

Scylax, in his description of this city, calls it only Hippo, though at the same time he takes notice of the lake upon which it was situated. Diodorus* relates the same, but gives the name Hippouacra to it, in regard perhaps to the neighbouring promontory. By the direction of Scipio's marches, from the Promontorium Pulchrum to Utica, there is room likewise to conjecture, that this should be the rich anonymous town which is mentioned by Livy †. And indeed, provided the Turks were proper encouragers of trade and industry, no place certainly could lay a better claim to

* Εςρατοπεδευσεν (Agathocles) 'επι τον 'Ιππυ καλυμενην ακραν, ωχυρωμενην φυσικως τη παρακειμενη λιμνη. Diod. Sic. l. xx.

† Scipio (expositis apud Promontorium pulchrum copiis) non agros modo circa vastavit, sed urbem etiam proximam Afrorum satis opulentam cepit. Liv. l. xxix. 28.

to that title than Bizerta; in as much as, besides fish and fruit of all kinds, it abounds with corn, pulse, oil, cotton, and a variety of other valuable productions.

The gulf of Bizerta, the Sinus Hipponensis of the ancients, is a beautiful sandy inlet, near four leagues in breadth. The bottom of it being low, gives us a delightful prospect through variety of groves and plantations of olive trees, a great way into the country. But, to the eastward, the eye is bounded by a high rocky shore, which reaches as far as Cape Zibeeb; a place so called, from the great quantity of Zibeeb, or *raisins* that are made upon it. The eastern extremity of this cape, is remarkable for the whiteness of its cliffs, and for having the *Pil-loe*, as these people call a high pointed rock, in the shape of their favourite dish of that name, which is placed below it. Betwixt this and the White Promontory, are some low flat islands, called the Cani or *Dogs*, which were the Dracontia of the ancients, and ought to be carefully avoided by the mariners.

Cape Zibeeb, the Promontorium Apollinis of the ancients, makes the western point as (Cape Bon or Ras-addar, the Promontorium Mercurii, at eleven leagues distance, does the eastern) of the *sinus alter* of Zeugitania, as Pliny styles it, or the gulf of Tunis, according to the present name. Zowamoore, the Zimbra of our sea charts, and the Ægimurus of the ancients, lies betwixt these promontories, but nearer the latter, in the very

very mouth of the gulf*; which, being remarkable for the great depth as well as breadth of it, might very justly be named by Virgil†, secessus longus, *a long recess.* The island Gamelora is a little way from Cape Zibeeb to the east; and four miles to the westward, within the cape, is Porto Farina, called by the inhabitants, from an ancient salt work hard by it, Gar el Mailah, i. e. *the cave of salt.* This place, as well as Bizerta, has been mistaken by several geographers and historians‡ for Utica; whereas, it seems to be the very port‖ whither the Carthaginian fleet retired, the night before they engaged with Scipio, near Utica. Livy tells us, that the Africans called it Ruscinona§, a word doubtless of Phœnician extraction; and, as the first part of it, *Rus* or *Ras*, *i. e.* the cape, well answers to the situation, so the latter *(annona)* may, I presume, be of the like import with the present name, and denoting the great quantity of corn and provisions that were shipped off, as they continue to be, from this place. This port, especially the *Cothon*, or inward part of it, is safe in all accidents of weather, and opens into a large navigable pond, formed by the Me-jerdah, which at present

* Liv. l. xxx. § 24. † Virg. Æn. lib. i. 163.

‡ Utica, hodie Farinæ Portus. Thuan. l. vii. p. 605.

‖ Classis Carthaginiensis sub occasum solis segni navigatione in portum (Ruscinonam Afri vocant) classem appulere. Liv. l. xxx. 10. ראש אנונא s. promontorium Annonæ vel frumenti, ut Annona forsan significet. Vid. Buxt. Lex. Rab.

§ Id. ut supra.

present discharges itself through it, in its way to the sea.

The Me-jerda, the Bagrada *, or Bagradas, or Brada, so famous in history, is equal to the Isis united with the Cherwell. It continues winding, during its whole course, through a rich and fertile country; and becomes thereby so well saturated with soil †, that it is of the same complexion with the Nile, and has the same property likewise of making encroachments upon the sea. And to this we may attribute, not only the many changes and alterations which appear to have been made, at one time or other, in the channel of it; but likewise that an open creek of the sea, into which the Me-jerdah, no longer than a century ago, discharged itself, is now circumscribed by the mud, and become a large navigable pond, the anti-harbour, as we may call it, to Port Farina.

That the Me-jerdah, in the time of Scipio, lay betwixt Carthage and the Castra Corneliana, and not where we find it at present, appears as well from the circumstance of landing the ambassadors ‡, after they departed for Carthage, at the river

* Strabo, l. xvii. p. 1189. P. Mela. l. i. c. 7. Plin. l. v. c. 4.

† Bochart deduceth the name from ברכתא *Bractha* a pond. Vid. l. i. c. 24. agreeably to the description of the poet:

> Turbidus arentes lento pede sulcat arenas
> *Bagrada*, non ullo Libycis in finibus amne
> Victus limosas extendere latius undas,
> Et *stagnante vado* patulos involvere campos.
> *Sil. It.* l. vi. 140.

‡ Legati petierunt a magistratibus, ut naves mitterent, quæ se pro-

river Bagrada, the nearest place, we may suppose, for that purpose, as from Curio's* leaving Rebilus at the same river, whilst he himself is said to have advanced farther to view the Castra Corneliana. Agreeably to these accounts, Ptolemy places the mouth of it 10′. only to the westward of Carthage; a situation which falls in with the sanctuary of Seedy Ammer Bucktewah, where there is the ancient bed of a river, with a large mountain (perhaps one of those taken notice of by Polybius †) that ends in a precipice above it. And it may be farther observed, that in travelling from this sanctuary to Gellah, we see the interjacent plains dispersed all over with pine apples, trunks of trees, and other tokens of large inundations. Besides the ancient channel just now mentioned, we pass over others, which, to all appearance, must have been, at one time or other, either the natural or the occasional beds of this river. For as the whole extent of the sea shore, from Carthage to Port Farina, is very little higher than the ordinary level of the sea, and thereby lies exposed to the ravages of the E. and N. E. winds, it is possible that the mouth of the Me-jerdah, as well as of other rivers in the like

prosequerentur. Datæ triremes duæ cum ad Bagradam flumen pervenissent, unde Romana castra conspiciebantur, Carthaginem rediere. Liv. l. xxx. 25.

* Bidui iter progressus (Curio. sc. ex Aquilaria) ad flumen Bagradam pervenit: ibi C. Caninium Rebilum legatum cum legionibus relinquit: ipse cum equitatu antecedit ad castra exploranda Corneliana. Cæs. de bell. civ. l. ii. 24.

† Polyb. Hist. l. i. p. 75, 76.

like situation, might from time to time be stopped up; as we find indeed it actually was, in the time of Polybius*. Being therefore forced, under such circumstances, to find out one new channel after another, as each of them in its turn was filled up, or the communication with it cut off, the Me-jerdah, I say, might at last gradually retire under cape Zibeeb, where those winds could give it no disturbance. Yet, even in the present situation, there is room enough to apprehend, that in a few years the channel will return again to the southward. For the navigable pond which I have mentioned, continues to be every day more and more choaked up with mud and slime; whilst the mouth, or *bar*, in the mariner's stile, of the river, which, till of late, admitted vessels of the greatest burthen, is now too shallow to receive one of their small cruisers, unless it be discharged of its lumber and ballast.

Such revolutions having happened to the Bagrada, the famous city Utica, which we learn† was situated to the northward of it, is now to be inquired after to the southward, as will appear from the following considerations. For, laying aside the authority of Ptolemy, who very erroneously places it 20′. to the eastward, instead of so many nearly, as it should be, to the westward of the Promontorium Apollinis, let us examine the other

* Polyb. Hist. l. i. p. 75, 76.

† Vid. Scylac. Peripl. p. 46. Strab. l. xvii. p. 1188. Plin. l. v. c. 4.

other geographical and historical circumstances that are left us of this place.

As then all of them agree that Utica was a maritime city, situated betwixt Carthage and the Promontory of Apollo, we are to search for it upon the interjacent sea coast. But here are no ruins at all to be met with in this situation; there is no eminence*, under which Utica is said to have been built; there is no promontory†, which lay at a small distance to the E. or N.E. and formed the harbour. On the contrary, the whole extent of the sea shore, from Carthage to the Mejerdah, lies in a semicircular form, and the land, for some miles behind it, very smooth and level. Utica therefore cannot be found upon the sea coast, according to the present shape and fashion of it, by any of those tokens and characteristics that are left us of it by the ancients.

But upon the supposition that the ground, to the breadth of three or four miles from the sea shore, should appear to be an acquisition to the continent, occasioned as above by the easterly winds, and the copious addition of mud that is left

* Imminente prope ipsis mœnibus (*Uticæ*) tumulo. Liv. l. xxix. § 35.

† Scipio castra hyberna in promontorio, quod tenui jugo continenti adhærens in aliquantum maris spatium extenditur, communit. *Id ibid.* Id autem (*castra Corneliana*) est jugum directum, eminens in mare, utraque ex parte præruptum atque asperum; sed paullo tamen leniore fastigio ab ea parte quæ ad *Uticam* vergit. Abest directo itinere ab *Utica*, paullo amplius passuum mille: sed hoc itinere est fons, quo mare succedit; *longe lateque is locus restagnat*; quem si quis vitare volverit, VI millium circuitu in oppidum perveniet. Cæs. Bell. Civ. l. ii. 22.

left at every inundation by the Me-jerdah; if this river, by frequently shifting its channel, took at last the advantage of the lake* that lay betwixt Utica and the Castra Corneliana, and forced itself, by that way, into the sea; then we may very justly fix Utica at a place called at present Boo-shatter, where, besides the eminence taken notice of by Livy, we have a great variety of old walls, a large aqueduct, cisterns to receive the water and other traces of buildings of great extent and magnificence. These ruins lie about XXVII Roman M. from Carthage, as the distance is recorded in the Itinerary; and behind them, towards the S. W. we are entertained with a view of the large fields†, which the Romans have made famous by their military exploits. Utica, therefore, or, as Bochart writes, the old name עתיקא, *Atica*, i. e. *the ancient city*, may in all probability be fixed at these ruins.

Two leagues to the E. of Boo-shatter, is Gellah, the most northern and rugged part of that remarkable promontory‡, where P. Cornelius Scipio may be supposed to have fixed his winter quarters, called from thence the Castra Cornelia, or Corneliana‖. The whole is a narrow neck of land, near two furlongs in breadth, and continuing from one end of it to the other, in a moderate

* Vid. not. ult. † Magni campi. Liv. l. xxx. 8.

‡ Vid. not. †. p. 161.

‖ Inde petit tumulos, exesasque undique rupes
Antæi, quæ regna vocat non vana vetustas, &c.
Sed majora dedit cognomina collibus istis
Scipio..... *Luc. de Bell. Civ.* l. iv.

rate elevation, makes, with the hill that hangs over Boo-shatter, a most beautiful landscape, in the figure or fashion of a theatre, with the Mejerdah winding itself through the midst of it. The Romans very probably extended their encampments all over this promontory, which is more than a league in length; insomuch, that when Cæsar acquaints us, that the Castra Corneliana were only at a mile's distance from Utica, he might regard that part only of their encampments which lay the nearest to the city. At present, the Me-jerdah runs below the S. W. extremity of this neck of land, as Gellah makes the N. E. and at a little distance from it, on the other side, though seven miles from the sea, are the ruins, as they have been described, of Boo-shatter, or Utica, hitherto wanted in the old geography.

Neither has Carthage*, the next place to be taken notice of, much better supported itself against the united encroachments of the N. E. winds, and the Mejerdah, which have likewise stopped up its ancient harbour, and made it almost as far distant from the sea as Utica. However, the place itself still continues to be called El Mersa, i. e. *the port*, lying to the N. and N. W. and forms, with the lake of Tunis, this peninsula upon which Carthage was built. But, upon the other side of the peninsula, towards the S. E. Carthage

* קרתא חרתא i. e. *civitas nova*. Exc. pag. 24. D. unde Καρχηδων, κ et δ permutatis, quod Siculum proprium est, ut notat Salmas. in Solinum, p. 322.

Carthage has been a loser to the sea; in as much as in that direction, for the space nearly of three furlongs in length, and half a furlong or more in breadth, it lies entirely under water. A little to the northward of these ruins, but to the S.E. of El Mersa, are the traces of a Cothon, scarce a hundred yards square. This was probably the new port*, which the Carthaginians built, after Scipio had blocked up the old; it might be the same likewise that, in the time of Procopius, was called the Mandracium†.

Carthage was built upon three hills or eminences, inferior indeed to those upon which its rival city Rome was erected. Upon that which overlooks the S.E. shore, there is the area of a spacious room, with other smaller ones hard by it, some of which have tessellated pavements, though neither the design nor the materials of them are worthy of our notice. The Byrsa‡ probably had this situation.

In rowing along the sea shore, the common sewers are frequently discovered; which, being well built and cemented together, length of time has not been able to impair. The cisterns are other structures, which have very little suffered; for

* Carthaginienses, portu novo, (quia vetus a Scipione erat obstructus facto, &c. Liv. Ep. 51.

† Procop. l. i. c. 20.

‡ Strab. Geogr. l. xvii. p. 1189. Liv. l. xxxiv. § 61. Virg. Æn. i. 371. &c. Docti pridem exploserunt, et monuerunt a Græcis Βυρσαν dici pro בצרה *Bosra*, ad vitandam κακοφωνιαν; quia Græcæ linguæ genius non patitur ut S et R continuentur. Tale αλσος nemus pro אשלא *Asla*. Bosra Hebræis est munimentum, a verbo בצר munire. Boch. Chan. l. i. c. 24.

for besides those appertaining to particular houses, which are very numerous, there were two sets of them belonging to the public; the greater whereof, which was the grand reservoir for the famous aqueduct, (a great part whereof is still standing), lay near the western wall of the city, and consisted of more than twenty contiguous cisterns, each of them at least a hundred feet long, and thirty broad. The lesser is in a higher situation, near the Cothon and the Byrsa; being contrived to collect the rain water which fell as well upon the top of it as upon some adjacent pavements made for that purpose. This reservoir might be repaired with little expence; the small earthen pipes, through which the rain water was conducted from the roof, wanting only to be cleansed and opened.

Besides these, there are no other tokens left us of the grandeur and magnificence of this famous place. We meet with no triumphal arches, or sumptuous pieces of architecture; here are no granate pillars, or curious entablatures, but the broken walls and structures that remain are either built in the Gothic taste, or according to that of the later inhabitants. The following lines very justly describe the present condition of Carthage:

> .....Qua devictæ Carthaginis arces
> Procubuere, jacentque, infausto in littore, turres
> Eversæ; quantum illa metus, quantum illa laborum.
> Urbs dedit insultans Latio et Laurentibus arvis;
> Nunc passim, vix relliquias, vix nomina servans,
> Obruitur, propriis non agnoscenda ruinis, &c.

..... Solatia fati
Carthago Mariusque* tulit, pariterque jacentes
Ignovere Deis. *Lucan. de Bell. Civ.* l. ii. 91.

Giace l'alta Carthago, e a pena i Segni
De l'alte sue ruine il lido serba, &c.
Balz. Dissert. xxv. *Chrest.*

Pliny† seems to make the ancient Carthage much bigger than when it was a Roman colony; which, according to Livy‡, was XXIII M. in circuit. Strabo circumscribes the peninsula, upon which it was built with CCCLX furlongs, or XLV miles; but assigns no particular number for the extent of the city. According to an estimate made upon the spot, I judge the peninsula to be about thirty miles round, and that the city may have taken up near half that space; and more, I presume, it could never lay claim to. For Livy‖ tells us, that Carthage was nearly twelve miles from Tunes; which is the same distance that still subsists betwixt that city, and a fragment of the old western wall of Carthage, which I have mentioned

* Marius cursum in Africam direxit, inopemque vitam in Tugurio ruinarum Carthaginiensium toleravit: cum Marius aspiciens Carthaginem, illa intuens Marium, alter alteri possent esse solatio. Vell. Patere.

† Colonia Carthago Magnæ in vestigiis Carthaginis. Plin. l. v. c. 4.

‡ Carthago in circuitu viginti tria millia passus patens. Liv. Epit. l. li.

‖ Scipio— in Carthaginem intentus occupat relictum fuga custodum Tuneta (abest ab Carthagine quindecim millia ferme passuum) locus quum operibus, tum suapte natura tutus, et qui et ab Carthagine conspici et præbere ipse prospectum quum ad urbem, tum ad circumfusum mare urbi posset. Id. l. xxx. 9.

tioned. And as there are several salt pits, which reach from the neighbourhood of this wall, as far nearly upon the S. E. shore as the Guletta, Carthage could not have extended any farther to the W. or to the S. unless these pits (which cannot well be supposed) were inclosed within, and made part of the city. Nay, if Polybius* is to be credited, who makes the distance betwixt Tunes and Carthage xv M. the boundary this way will be thrown further to the sea; and we may thereby be induced to suspect, that the wall I have mentioned was erected by the Romans, and took in a greater space of the peninsula than might be the original area of the first city. The large morass, or El Mersa, that was formerly the port, continues to be, as it must always have been, the same limit to the N. and N. W. whilst, to the E. and N. E. the whole extent of the capes Carthage and Commart, to the distance of one, sometimes two furlongs from the sea shore, have not the least traces of ruins upon them; and therefore might never have been included in the city. If we may then be permitted to calculate the extent of the ancient Carthage from these circumstances, xv M. will be sufficient to circumscribe it.

The remains of the celebrated †aqueduct above mentioned, may be traced all along, from the greater set of cisterns, as far as Zow-wan; and from

* Ο δε Τυνις απεχει μεν της Καρχηδονος ως εκατον εικοσι σταδιους. Polyb. l. xiv.

† Γινομενοι τε Καρχηδονος αγχιστα, τον τε ΟΧΕΤΟΝ ΛΕΙΟΘΕΑΤΟΝ αυτα διειλον, ος ες την πολιν εισηγε το ὑδωρ. Procop. B. Vand. l. iv. c. 1.

from thence to Zung-gar, which is at the distance of at least L M. from them. The whole has been a work of extraordinary labour and expence; and that portion of it in particular, which runs along the peninsula, was all of it elegantly built with hewn stone. We see at Arri-ana, a little village, two leagues to the northward of Tunis, a long range of its arches, all of them entire, seventy feet high, supported by columns sixteen feet square. The channel that conveyed the water lies upon these arches, being high and broad enough for a person of an ordinary size to walk in. It is vaulted above, and plastered in the inside with a strong cement; which, by the stream running through it, is discoloured to the height of about three feet. This will sufficiently shew the capacity of the channel; but as there are several breaches in the aqueduct, sometimes for three or four miles together, I had no method to determine the velocity or angle of descent, so as to ascertain the quantity of water that might be daily conveyed through it to Carthage.

Both at Zow-wan and Zung-gar, there was a temple erected over the fountains which supplied this aqueduct with water. That at Zung-gar appears, by the remaining ornaments, to have been of the Corinthian order *, where there is a beautiful dome, adorned with three niches, placed immediately

* Veneri, Floræ, Proserpinæ, fontium nymphis, Corinthio genere constitutæ ædes, aptas videbantur habere proprietates, quod his Diis propter teneritatem graciliata, et florida foliis et volutis ornata, opera facta augere videbantur justum decorem. Vitr. l. i. c. 2.

mediately over the fountain. These might probably receive so many statues of the deities presiding over water*. Upon the frize of the portal, we have this broken inscription:

- - - - - RORISII TOTIVSQVE DIVINAE DOMVS EIVS CIVITAS ZVCCHARA FECIT ET DEDICAVIT.

Leaving Carthage, and passing over the Salinæ, or *salt pits*, that were occasionally mentioned above, we come to Guletta; as the Italian geographers have translated Ha'ck el Wed, i. e. *The throat of the river*. This is the channel of communication, as we may call it, betwixt the lake of Tunis and the sea, where there is, on each side, a tolerably strong and well built castle, intended as well for the security of this narrow passage, as of the harbour and anchoring ground that lies before it. This lake was formerly, as Procopius informs us, a deep and extensive port †, capacious enough to take in the largest navy; but at present, by receiving all the common sewers from Tunis, the deepest part of it does not exceed six or seven feet, while the rest, for the space of a mile or more within the banks, is generally dry and nauseous. However, the prospect of this large

* Such as were Hercules, Minerva, and Diana. HERCULI (fontium præsidi) SACRUM. Fabrett. Inscript. cap. iv. No. 170. Προ δε αυτης (εικονος Ἱππολυτου) εστιν Ηρακλειος καλουμενη κρηνη, το ὑδωρ (ὡς οἱ Τροιζηνιοι λεγουσιν) ανευροντος Ηρακλεους. Paus. in Corinth. MINERVAE SACRUM. Fabrett. Inscript. No. 495. DIANAE (*f. p.*) SACRUM. *Id.* No. 496.

† Λιμενα γαρ ου πλειον η μ'. σταδιους αυτης (Καρχηδονος) διεχοντα ειναι φασιν, ὁν δη ΣΤΑΓΝΟΝ καλουσιν, αφυλακτον τε παντάπασιν οντα και προς τον απαντα στολον ἱκανως πεφυκοτα. Procop. Bell. Vand. l. i. c. 15.

large piece of water receives no small beauty from the many flocks of the Flamant, or Phœnicopterus, that sometimes frequent it; and from the castle Shickley, which is built within it, and frequently visited by the Tuniseens, and Christian merchants, as a place of pleasure and recreation. Neither is this lake less famous for the number and largeness of its mullets, which are accounted the sweetest upon the coast of Barbary; the roes whereof, after they are pressed and dried, are accounted a great delicacy, and known by the name of Bo-targo *.

Tunis, the Tunes of the ancients, and the capital of this kingdom, is situated upon a rising ground, along the western banks of this lake, in a full prospect (as the ancients have described it †) of Carthage ‡, and the island Ægimurus. Diodorus Siculus calls it ΛΕΥΚΟΝ ΤΥΝΗΤΑ, i. e. *White Tunis*, perhaps from the chalky cliffs that lie round about it, when we view it from the sea. The many lakes and marshes that surround it, might probably render the situation less healthy, were not these inconveniences in a great measure corrected by the great quantity of mastic, myrtle, rosemary, and other gummy and aromatic plants, which frequently communicate a sensible fragrancy

* Botarge fiunt ex ovis cephali (Latini *mugilem* dicunt) expolitis sc. in duabus vesicis, cruore ejusdem piscis et sale adhibito. Recentioribus corrupto verbo Botarcha vocantur, quasi dicas, ωοταριχα, *i. e.* ova s alita. G. Panciroll. de nov. repert. tit. ult.

† In hoc lacu Tunes est insula ad oblectionem et discutiendum animi mœrorem: verum quoad latus ejus, quod ad Tunes spectat, eo sordes et immunditiæ coacervantur. Abulf. ut supra.

‡ Vid. not. ||. p. 166.

fragrancy to the air, whilst they are heating their ovens and bagnios with them. The want of water is another complaint of the Tuniseens, who, from the brackishness of their well water, and the scarcity of cisterns, are obliged to fetch the greatest part of what they drink from Bardo, Beer el Kelp, and other places at a mile's distance. If we except this inconvenience, no place enjoys a greater plenty of the necessaries of life.

The Tuniseens are the most civilized nation of Barbary. They have very little of that insolent and haughty behaviour which is too common at Algiers. All affairs likewise with the regency are transacted in such a friendly complaisant manner, that it was no small pleasure to attend Mr Consul Lawrence at his audiences. This nation, which for many years has been more intent upon trade, and the improvement of its manufactures, than upon plunder and cruising, has always had the character and reputation of living, not like their neighbours, in open war or perpetual disputes with the Christian princes, but of cultivating their friendship, and coming readily into their alliances; but the late revolution, and change of government that has been hinted at before, may have introduced a new system of policy among them.

If we take in the Bled el Hadrah, and the Bab el Swaiky, as they call the suburbs, Tunis may be three miles or more in circuit. However, it is not, for the bigness of it, so populous as Algiers, though they boast of more than 300,000 inhabitants.

tants. Neither are the houses, in general, which are computed to be 12,000, so lofty and magnificent. Neither have the Tuniseens the like number and variety of country-seats; a few villas at the Manoubah, on one side, and at El Mersa, on the other, being their chief places of diversion and retirement. The vine is likewise less cultivated here than at Algiers; and lately the making of wine has been absolutely prohibited, which has increased the revenue that arises from the duty upon foreign wines, to the sum of 50,000 dollars, it being computed that the merchants import every year upwards of 4000 hogsheads; a quantity very surprising indeed, were we not at the same time to consider the great number of Turks and Moors who drink here to excess, beyond the practice perhaps of any other nation.

Upon a large pillar, brought from the neighbourhood of Carthage, and placed in one of their bagnios, is preserved the following inscription.

IMP. CAESAR
DIVI NERVAE NEPOS
DIVI TRAIANA PARTHICI F.
TRAIANVS HADRIANVS
AVG. PONT. MAX. TRIB.
POT. VII. COS. III.
VIAM A CARTHAGINE
THEVESTEN STRAVIT
PER LEG. III. AVG.
P. METILIO SECVNDO.
LEG. AVG. PR. PR.

Two leagues to the E.S.E. of Tunis, and at the like distance to the S.W. of the Guletta, is the

the town of Rhades, situated upon a rising ground betwixt the lake of Tunis and the sea. This is the ancient Ades, so much inquired after by Cellarius and others, where M. Regulus defeated the Carthaginians. Hard by it, on the right hand, are those hills, where Hanno (as Polybius observes) very unskilfully placed his elephants to oppose him. As the road from Clypea to Tunes lies through a narrow defile, at a little distance from Ades, the Carthaginian general (pardoning that one mistake) could not have pitched upon a more convenient place for the security of this pass; neither could the Romans have carried it without their usual bravery.

Not far from Rhades, is the river Miliana, the Catada of Ptolemy; and about a league farther is Hammam Leef, a noted hot-bath, very much resorted to by the citizens of Tunis. Behind these baths, on the right hand, is Jibbel Resass, i. e. *The mountain of lead*, whose mines are plentifully stored with that metal; and two leagues on the left, near the bottom of the gulf, is the small town of Solyman, situated upon the skirts of a fine plain, with a river, at two miles distance on each side of it. This place is chiefly inhabited by Andalusian moors, who being more civilized than their brethren, are very courteous to Christians, and still retain the Spanish language.

Two leagues to the N. E. of Solyman is Moraisah, the Maxula of Ptolemy and other authors. Here are several broken cisterns, besides a small harbour, as Moraisah (corruptly probably for

Mersa) may denote. The sea shore, which from the Guletta, all along by Rhades, Hammam Leef, and Solyman, is low and sandy, begins here to be rugged and mountainous; in which situation, two leagues farther, we fall in the creek of Gurbos, or Hammam Gurbos, the ancient Carpis, where there is a hot bath, and some ruins. These are the Calidæ Aquæ* of Livy, which he very justly places over against Carthage; and at the same time acquaints us, that several vessels, belonging to the fleet of Octavius, were there shipwrecked. Three leagues to the N. of Gurbos, we pass by a very high and rugged head-land, the Promontorium Herculis of the ancients; within it there is a small bay, where the Wed el Abeyde discharges itself.

The sanctuary of Seedy Doude, surrounded with the ruins of the ancient Nisua, or Misua, is five leagues to the E. N. E. of the Promontory of Hercules. It is so called in honour of David, or *Doude*, as they pronounce it, a moorish saint, whose sepulchre, as they shew it, is five yards long. But this, in reality, is nothing more than a fragment of some Roman prætorium, as we may conjecture from three tessalated or Mosaic pavements, the usual attendants of such places, which lie contiguous to it. The pavements are all wrought with the greatest symmetry and exactness;

* Ipse (Cn. Octavius) cum rostratis, per adversos fluctus ingenti remigum labore enixus, Apollinis promontorium tenuit; onerariæ pars maxima ad Aegimurum,—aliæ adversus urbem ipsam ad Calidas Aquas delatæ sunt. Liv. l. xxx. 24.

ness; for besides the general contrast and design, which is executed with all the artful wreathings and variety of colours imaginable, the many figures of horses, birds, fishes and trees, are therein so judiciously intermixed and curiously inlaid, that they even appear more gay and lively than so many tolerable good paintings. The horse, the insignia of the Carthaginians, is displayed in the same bold, free and open posture, as it is exhibited upon the African and Sicilian medals. The birds are the hawk and the partridge; the fishes are the gilt-head* (called here Jeraffa) and the mullet; and the trees are the palm and the olive. The contriver perhaps intended by this choice to point out the strength, the diversions, the fishery, and the plenty of dates and oil, for which this country continues to be, as it was always remarkable. Misua appears, by the ruins, to have been of the same extent with Hippozarytus; where likewise there was a capacious harbour very convenient for such vessels to touch at, which could not, on account of contrary winds or distress of weather, reach the ports of Carthage or Utica.

Two leagues to the E. N. E. of Seedy Doude, and a little to the southward of the Promontory of Mercury, is Low-hareah, the Aquilaria of the ancients,

* This is the *aurata* of the ancients, which Leo mistakes for the *laccia* or *leechy* of the Italians, a fish of the tunny or mackrel kind. 'Post mensem Octobrem genus quoddam piscis capi-'tur, quod apud Afros Giaraphia appellatur; eundem piscem esse 'crediderim, qui Romanis Laccia appellatur.' J. Leo, p. 214.

ancients, where Curio* landed those troops that were afterwards defeated† by Sabura. The situation of this ancient city has been hitherto as much enquired after and wanted as that of Utica and Ades; where, in like manner, there are several fragments of antiquities, but none of them worthy of our notice. However, from the sea shore to this village, which is at half a mile's distance, the interjacent mountain, from the level of the sea to the height of twenty or thirty feet above it, is according to the disposition of the strata, very artfully hewn and carried away, where small shafts or openings are carried up quite through the surface above for the admission of fresh air; whilst large pillars, (the μεσοκρίνεις κίονες, as Pollux names them) with their respective arches, as the practice was‡, are left standing, at their proper distances below, to support the roof. These are the quarries taken notice of by Strabo‖; from whence the buildings, not only of Carthage and Utica, but of other adjacent cities, received their materials. Moreover, as this mountain is shaded all over with trees; as the arches here described lie open to the sea, having a large cliff on each side, with the island Ægimurus placed over against them; as there are likewise some fountains perpetually draining from the

* Cæs. de Bell. Civ. l. ii. 21.

† Milites ad unum omnes interficiuntur. *Id.* 38.

‡ Fornices crebro relinquebantur a metallariis montibus sustinendis. Plin. xxxiii. 4.

‖ L. xvii. p. 1190.

the rocks, and seats very convenient for the weary labourer to rest upon; from such a concurrence of circumstances, so exactly corresponding to the cave which Virgil places somewhere in this gulf, we have little room to doubt of the following description being literally true, notwithstanding some commentators* may have either thought it fictitious, or applicable to another place.

> Est in secessu longo locus; Insula portum
> Efficit objectu laterum: quibus omnis ab alto
> Frangitur, inque sinus scindit sese unde reductos.
> Hinc atque hinc vastæ rupes, geminique minantur
> In cœlum scopuli: quorum sub vertice late
> Æquora tuta silent: tum sylvis scena coruscis
> Desuper, horrentique atrum nemus imminet umbra.
> Fronte sub adversa scopulis pendentibus antrum:
> Intus aquæ dulces; vivoque sedilia saxo,
> Nympharum domus, &c. *Virg. Æn.* i. 163.

Cape Bon, the Ras-addar of the Moors, and the Promontory of Mercury, or Hermes of the ancients, is situated about a league to the northward of Lowha-reah. I was informed by the neighbours, that, in very fair weather, they could from hence discover the mountains of Sicily, which are more than twenty leagues distant. The

* Est τοποθεσια, *i. e.* fictus secundum poeticam licentiam locus. Ne autem videretur penitus a veritate discedere, Hispaniensis Carthagininis portum descripsit. Cæterum hunc locum in Africa nunquam esse constat. *Serv. in loc.* Fictus hic locus est, et sublatus ab Homero (Odyss. xiii. 95.) aliqua ex parte ad formam Ithacensis portus. Pomp. Sab. *ibid.* Mr Addison (p. 71. of his *Travels*) supposeth that Virgil might have taken the plan from the bay of Naples.

The two islands Zembræ, or Zowa-moores, as the Tuniseans call them, lie under this Promontory; the smaller not far from the shore, the larger at four miles distance. The fruitful tract of land, that reaches from this cape to Nabal and Hamamel, is, from the fashion of it, called Dackhul, i. e. *The Strip* or *Corner*. Five leagues from this cape, to the S. by E. thereof, is Clybea, the Clupea or Clypea of the Latins, and the ΑΣΠΙΣ of the Grecians. It is built upon a small promontory, the Taphitis of Strabo*, which, being in the figure of a shield† or hemisphere, gave occasion to the name. There is nothing standing of this ancient city; for the castle is a modern structure, and what they now call Clybea, is a miserable knot of hovels, at a mile's distance from the old.

A little way from hence to the southward, we cross a large river, where Masinissa was supposed to have been drowned in his flight from Bocchar; who, as Livy tells us, was afraid to ford it, discouraged no doubt by the depth and rapidity of the stream. In the month of January, when no rain had fallen into it for several days, we found the channel very deep and of an uneven bottom, full of large stones, which we had much difficulty to pass over with safety. On the other side lie those open fields, where Bocchar is said to

* Exc. p. 7. F.

† In Clypei speciem curvatis turribus Aspis. Sil. Ital. l. iii. 243.

to have killed forty-six of the fifty persons who attended Masinissa *.

Gurba, the ancient Curobis, or Curubis, is seven leagues from Clybea. It was formerly a considerable place, though at present the ruins of a large aqueduct, with the cisterns that received the water, are the only antiquities. A little brook runs by it to the W. where we have the remains of a stone bridge that was built over it; and at a neighbouring house there is an altar that might have belonged to it, with the following inscription:

PONTI
C. HELVIO C. FARN. HONORA
TO AEDILI II VIR - - - -
- - - CVRAT. ALIMENT. DISTRIB.
OB INSIGNES LIBERALITATES
IN REMPVB. ET IN CIVES
AMOREM VIRO BONO
COL. FVLVIA CVRVBIS DD. PP.

Leaving Gurba we come to Nabal, a very thriving and industrious town, much celebrated for its potteries. It is built in a low situation, at a mile's distance from the sea shore; and about a furlong to the westward is the ancient Neapolis, which appears to have been a large city, even exclusive of that part of it which is swallowed up by

* Masinissa cum quinquaginta haud amplius equitibus per anfractus montis ignotos sequentibus se eripuit. Tenuit tamen vestigia Bocchar; adeptusque eum patentibus prope Clupeam urbem campis, ita circumvenit, ut, præter quatuor equites, omnes ad unum interfecerit——amnis ingens fugientes accepit——is finis Bocchari sequendi fuit, nec ingredi flumen auso, nec, &c. Liv. l. xxix. 32.

by the sea. Here are a great number of inscriptions upon stones of six feet in length, and three in breadth; but they are either so unfortunately defaced, or filled up with rubbish and mortar, that it required more time than my guides would allow me to copy them. On the banks of the little brook that runs through the old city, we have a block of white marble, with a wolf in basso relievo curiously represented upon it.

Travelling for the space of two leagues through a rugged road, delightfully shaded with olive trees, we arrive at Hamam-et, which Leo informs us (p. 221) was built about his time, though the flourishing condition of it is of no longer date than the latter end of the last century. The pillars, the blocks of marble, the following inscriptions, and some few other tokens of antiquity that we meet with at Hamamet, were brought from the neighbouring ruins of Cassir Aseite, the Civitas Siagitana of *the ancients. The name too, (which, from some small affinity in sound, might induce Buno, the Sansons, and others to take it for the ancient Adrumetum), is derived from the Hamam, or *wild pigeons*, that copiously breed in the adjacent cliffs.

I.

VICTORIAE
ARMENIACAE PARTHICAE
MEDICAE AVGVSTORVM A.
SACRVM CIVITAS SIAGI
TANA DD. PP.

II.

* Et pro senatu populoque Siagitano Celer Imilconis Guilissæ F. Suffes.

II.

IMP. CAES. DIVI SEPTIMI SEVERI
PARTH. ARABICI ADIABENICI
MAX. BRIT. MAX. FIL. DIVI
M. ANTONINI PII GERMANICI
SARMAT. NEPOT. DIVI ANTONINI
PRONEPOTI DIVI AELI HADRIANI
ABNEPOTI DIVI TRAIANI PAR. ET
DIVI NERVAE ADNEPOTI
M. AVRELIO ANTONINO PIO FEL.
PAR. MAX. BRIT. MAX. GERM.
MAX. IMP. III. COS. IIII. P. P. - -
- - CIVITAS SIAGITANORVM DD. PP.

Bochart. Chan. l. i. c. 24. has preserved another inscription relating to this place.

A little beyond Cassir Aseite, we come into a large plain, that reaches as far as Herkla, which is as remarkable for the many flocks of the Damoiselle, or Otis, that frequent it, as the lake of Tunis is for those of the Phœnicopterus. Within this plain, two leagues from Hamamet, is the Me-narah, a large Mausoleum, near twenty yards in diameter, built in a cylindrical form, with a vault underneath it. Several small altars (supposed by the Moors to have been formerly so many Menara, i. e. *lamps*, for the direction of the mariner) are placed upon the cornice, and inscribed with the names of,

L. AEMILIO AFRICANO AVVNCVLO.
C. SVELLIO PONTANO PATRVELI.
VITELLIO QVARTO PATRI.

Near the Menarah are the ruins of a small port or creek, formerly belonging to Faradeese,

an old Roman city, situated at a few miles distance upon the N. W. side of this plain. I was informed, that a century ago, the Faradesians were the greatest cruisers and the most experienced mariners of this country; but that the greater increase of trade, and the more conveniences for navigation at Hamam-et, had, of late years, drawn thither all the inhabitants. This may be the Veneria of Solinus; or rather, from an affinity in name, the ancient Aphrodisium, placed by Ptolemy in the same latitude, but more to the W. than Adrumetum.

Near the middle of the plain, our prospect is a little interrupted by an hemispherical hilloc, called Selloome, the seat formerly of some castle or village; probably one of those mentioned by Hirtius*, which Cæsar passed by in sailing towards Adrumetum. Two leagues further, near the shore, there is a large piece of marshy ground, with an adjacent lake, which is perpetually draining through it into the sea. A bridge, or sometimes a causeway only, were formerly built over the whole length of this morass, to the no small conveniency and safety likewise of those who were to pass over it, in their way to Herkla and Susa. This morass, with the rivulet oozing from it, I take to be the boundary to the seaward betwixt the Zeugitania and Bizacium.

CHAP-

* Cæsar Clupeam classe prætervehitur; inde Neapolin, complura præterea castella et oppida non longe a mari relinquit. Hirt. Bell. Afr. § 2.

CHAPTER III.

Of the most remarkable inland Places of the Zeugitania, or Summer Circuit.

If we return then to the westward of the summer circuit, a little to the S. W. of the great lake of Biserta, is Jibbel Iskell, the Mons Cerna of the ancients. Matter, the Oppidum Materense, lies below it, a small village situated in a fruitful plain. The rivulet that runs by it, empties itself into that part of the great lake which was the Sisera Palus, as the other part of it nearer Bizerta was the Hipponites of the old geography.

Not far from the frontiers of the Algerines, about seven leagues from Tabarca, and ten to the S. W. of Matter, is the city Beja or Bay-jah, as it is pronounced at present, which by the name and situation should be the Vacca* of Sallust, the Oppidum Vagense of Pliny, the ΒΑΓΑ† of Plutarch, and the Vaccensium Ordo Splendidissimus, as the title runs in the following imperfect inscription.

* Erat haud longe ab eo itinere quo Metellus pergebat, oppidum Numidarum, nomine Vacca, forum rerum venalium totius regni maxime celebratum, ubi et incolere et mercari consueverunt Italici generis multi mortales. Sall. Bell. Jug. § 50.

† Φευγει δε Βαγας, πολιν μεγαλην, &c. Plut. in Mario, p. 409.

tion. Cellarius* places it very justly towards the N.E. of Cirta, but quotes no authority. However, as it may be presumed, from Sallust's† account, to lie on the right hand, (as Keff or Sicca Veneria did to the left) in travelling from Carthage or Utica, to Numidia, such a situation will be highly agreeable to this description of it. Moreover, after Vacca revolted, Metellus‡ is said to have departed from his winter quarters in the evening, and to have arrived before it, about the third hour of the following day; which journey, considering the expedition wherewith it was performed, will very well agree with the distance of fifty miles, that lies betwixt Bayjah and Utica, where Metellus was then stationed. I am not acquainted with any other circumstance in ancient history, that further informs us concerning the situation of Vacca; for Ptolemy's Vaga, as it lies among the Cirtesii, cannot be the place: and the reason perhaps why it is not taken notice of in the Itinerary, or in Peutinger's tables, may be accounted for from its lying quite out of the great road that was carried from Carthage either to Numidia or Bizacium.

Bayjah keeps up the character that Sallust gives

* Vaga a Cirta in ortum æstivum distat. Cell. l. iv. c. 5. p. 114.

† Sall. Bell. Jug. 60.

‡ Metellus, postquam de rebus Vaccæ actis comperit—legionem, cum qua hiemabat, et quam plurimos potest Numidas equites pariter cum occasu solis expeditos educit; et postera die, circiter horam tertiam, pervenit in quandam planitiem—docet oppidum Vaccam non amplius mille passuum abesse. *Id.* 71.

gives his Vacca, of being a town of great trade, the chief mart indeed of the whole kingdom, particularly for corn, from which all other commodities are estimated; and in the plains of Busdera, which lie below it along the banks of the Mejerdah, there is kept every summer a public fair, frequented by the most distant Arabian tribes, who resort hither with their flocks, their manufactories, and families. The present city is built upon the declivity of a hill, with the conveniency of being well watered; and upon the highest part of it is the citadel, which is of no great strength. Upon the walls, which are raised out of the ancient materials, we have the following inscription that has been referred to above.

M. IVLIO M. TILIRB - - - - - - - -
DECVRIONI - - - - - - - - - - - - -
FAC. ANN. XXII. PRAEFECTVS
VR. DEC. II VIR - - - QQ - - - - -
V. CVM ORDO SPLENDIDISSIMVS
OB MERITA SVA STATVAM
P. P. FIERI DECREVIT.

In the same parallel nearly with Baijah, upon the banks of the Mejerdah, is Tuburbo, a small town inhabited at present by Andalusian Moors. This should be the Tuburbum Minus of the ancients; as the Majus (where, according to Peutinger's table, there was a remarkable temple or edifice) lies at too great a distance towards the S. to be taken for it. Mahamet, a late bey of this kingdom, planted a great number and variety of fruit trees in the neighbourhood of it, which were ranged in so particular a method, that

that each species was confined to one grove, and thereby removed from the influence of another. Thus the orange trees were all placed by themselves, without the admission of the lime or citron; and where the pear or apple was gathered, there was no encouragement to look for the peach or apricot. In the adjacent valley, where the Mejerdah conveys its stream, the same curious and generous prince erected, out of the ruins of a neighbouring amphitheatre, a large massy bridge or damm, with proper sluices and flood gates, to raise the river to a convenient height, for watering and refreshing these plantations. But this, which was too laudable an invention to subsist long in Barbary, is now entirely broken down and destroyed.

Below Tuburbo, on the same side of the Mejerdah, is the little village Tuccaber, the same perhaps that is taken notice of by St Cyprian (in Concil.) and St Austin (ad Donat.) under the name of Tuccabori or Thuccabori. Simler* therefore must be mistaken in taking it for the Tucca Terebinthina, which lay LX M. only from Sufetula; whereas Tuccaber lies nearly at twice that distance.

On the other side of the Mejerdah, ten leagues to the S. of Tuccaber, is Tubersoke, a small city walled round, and situated upon the declivity of an eminence. In the centre of it, there is a very clear and plentiful fountain, with the ruins of a small temple or dome that was formerly built over

* Annot. in Itiner. Cellar. l. iv. c. 5. 116.

over it. It lies nearly in the same parallel with Tubernoke, though at above 1 M. distance, and cannot therefore be one and the same city, as some authors quoted by Cellarius (l. xiv. c. 4.) have imagined. Upon the walls, which are made with the old materials, we have the two following inscriptions; by the first of which, we find this city was called Thibursicumbure, the same probably with the Tubursicuburensis of the Notitia. Now, as this was a see of the Provincia Proconsularis, we shall be at a loss for the Thubursicca of Ptolemy, which the same Notitia places in Numidia, a quite different province. The second instructs us, that the title of Christianissimus, which a few centuries ago was given by the bishop of Rome to the French kings, was a compliment paid, many ages before, to Justin and Sosia.

I.

VRBI ROMAE AETERNAE AVG.
RESP. MVNICIPI SEVERIANI ANTO
NINIANI LIBERI THIBVRSICENSIVM
BVRE.

II.

SALVIS DOMINIS NOSTRIS CHRISTIANISSIMIS ET
INVICTISSIMIS IMPERATORIBVS IVSTINO ET SOFIAE
AVGVSTIS HANC MVNITIONEM THOMAS* EXCELLENTISSIMVS
PRAEFECTVS FELICITER AEDIFICAVIT.

Lorbus, called sometimes Lerba, the ancient Laribus Colonia, lies in the same parallel with Tubersoke, at three leagues distance to the W. It has a fine situation upon an eminence, from whence

* Et Thomas Libycæ nutantis dextera terræ. Coripp. Afr. de laud. Just. Min. l. i.

whence Leo and Marmol very injudiciously deduce the river of Tabarca.

Below Lorbus and Tubersoke, at near equal distances from them both, is Musti*, called at present Seedy Abdel Abbus, where we have the remains of a beautiful triumphal arch; and upon a stone that might formerly belong to it, there is the following inscription:

INVICTISSIMO FELICISSIMOQVE IMPERATORI
AVGVSTO CAESARI ORBIS PACATORI
- - - - - MVSTICENSIVM DD.

Vibius Sequester* has been misinformed, in placing Musti near the river Bagrada, which is, in the nearest part of it, four leagues from it to the N.E. The author of the Itinerary makes this noted city to lie XXXIV Roman miles (Peutinger's tables only XXXII) from Sicca Veneria, XCII from Sufetula, LXXXVI from Carthage, and CXCIX (by Tipasa) to Cirta; all which distances, considering the roads are frequently indirect, and several interjacent places are to be frequently touched at, will very well correspond with the situation of Seedy Abdel-abbus.

Keff, the Sicca or Sicca Veneria† of the ancients,

* Bagrada Africæ juxta oppidum Musti, &c.

† Summi viri, Jo. Seldenus, De Diis Syris Syntagma ii. c. 7. et Ger. Jo. Vossius, Theol. Gentil. l. ii. cap. 22. nomen Siccæ Veneriæ erudite deducunt ex Assyriorum numine vel religione Succot Benot, cujus 2 Reg. xvii. fit mentio, quasi tabernacula filiarum sive mulierum dicantur, seu cultus Veneris Assyriæ, quam Herodotus, l. i. c. 99. et Strabo, l. xvi. describunt. Cellar. Geogr. Antiq. l. iv. c. 5. p. 117. Siccæ enim Fanum est Veneris, in quod se matronæ conferebant; atque inde procedentes ad quæstum, dotes corporis injuria contrahebant, honesta nimirum tam inhonesto vinculo conjugia junctura. V. Max. l. ii. c. 6. § 15.

cients, lies about xv M. from Lorbuss, and LXXII M. from Tunis. It is a frontier town, and the third for riches and strength in the whole kingdom.

In the late civil wars, the greatest part of the citadel was blown up, which has since been rebuilt with greater strength and beauty. In levelling an adjacent mount, to find materials for this building, they found an entire statue of Venus; which was no sooner found than it was broken to pieces by these Iconoclastics. This statue may not a little authorize and illustrate the appellation of Veneria that was attributed to Sicca. There was an equestrian statue dug up at the same time, dedicated to MARCVS ANTONIVS RVFVS, which suffered the same fate. The situation of Keff, as the name itself imports, is upon the declivity of a hill, with a plentiful source of water near the centre of it. Besides what has been already mentioned, the two following inscriptions are the only surviving antiquities of this noted place.

I.

VICTORI
CENTVRIONI
LEGIONARIO
EX EQVITE
ROMANO
OB MVNIFI
CENTIAM ORDO
SICCENSIVM
------CIVI
ET CONDECVRIONI
DD. PP.

II.

HERCVLI SACRVM
M. TITACIVS PROCVLVS * PROCV
RATOR AVGVSTI SVA
PECVNIA FECIT.

Tuber-noke, the Oppidum Tuburnicense of Pliny, is situated in the Dakhul, at about seven leagues to the S. of Tunis, and near the half way betwixt Solyman and Cassir Aseite. It is built in the form of a crescent, between two ridges of a very verdant mountain (a part probably of the Mons Balbus of Livy*) which diversifies itself, in this neighbourhood, in the like variety of windings and narrow defiles as are mentioned by that author. A large pair of stag's horns are well delineated in basso relievo, upon the gate of a large edifice, which is indeed the only surviving antiquity. Tuber-noke answers well enough in name to the Tubernicensis of the Notitia; yet it will be difficult to account for the placing of it, no less than of Tubercine above mentioned, among the episcopal sees of Numidia; the nearest of which lies at so considerable a distance to the westward, that we may well suspect there is some great mistake in the Notitia†, with regard to both those places.

Zow-an or Zag-wan, in the same meridian with, and at twelve leagues distance from Tunis, is a small

* Masinissa cum paucis equitibus ex acie in montem (Balbum incolæ vocant) perfugit. Liv. l. xxix. § 31. Bocchar digressum jugis Masinissam persecutus in valle arcta, faucibus utrimque obsessis, inclusit. *Id.* § 32.

† Vid. Tertul. lib. 6. ad Scapulam. Baron. Annal. in ann. c. 195.

small flourishing town, built upon the N. E. extremity of a conspicuous mountain of the same name, the Mons-Ziguensis probably of Victor *. It is in great repute for the dying of scarlet caps, and the bleaching of linen; great quantities of both being daily brought thither for that purpose from Tunis, Susa, and other places. The stream which is employed at present for this use, was formerly, together with the river of Zungler, conveyed to Carthage; and over the fountains of it there was, in like manner as at Zungar, which has been already described, a temple erected, the ruins of which continue likewise to this day. Upon an ancient gate which regards the S. E. there is a ram's head, armed, in basso relievo, with AVXILIO, in large letters below it. This may perhaps instruct us, that Zowan, or whatever was its former name, was under the immediate influence and protection of Jupiter Ammon †.

If we could be assured, that the least traces of Zeugis, mentioned above, or Zeugitana, were preserved in the present name of this city or mountain, there would be no small reason to imagine, that

* Cresconius Presbyter Myzentinæ civitatis, in spelunca Ziguensis montis repertus est, putrescente jam solutus cadavere. Vict. Utic. de Persecut. Vand. l. iii.

† The image of Jupiter Ammon is called Κριοπρόσωπον by Herodotus, l. ii. § 42. From whence the poet,

Tortis cornibus Ammon.....*Lucan.* l. ix. p. 519.

In one of the coins of Gallienus, there is a ram with this legend, IOVI CONSERVATORI; in one of Saloninus, AMMONI CONSERVATORI.

that the name of this province was denominated from it. Solinus seems to advance something in favour of this supposition; by acquainting us, that Africa (particularly so called, as we are perhaps to understand him) commenced, a pede* Zeugitano, i. e. *from the foot* (as I would interpret it) *of the mountain Zow-wan*, the Mons Ziguensis probably of Victor; or, in other words, that Africa was that space of ground which lay to the northward of the parallel of this mountain. It is certain, that we have from this eminence a most delightful and extensive prospect; which might therefore be the very place from whence Agathocles† was entertained with the view both of the country of the Adrumetines and Carthaginians. The Zygantes of Herodotus, who were remarkable for their honey, seem to have had this situation.

The following inscriptions relate to places of lesser note in the old geography; at each of which there are several rudiments of old cisterns, pillars, capitals, fragments of large walls, porticoes, &c. which it would have been too tedious to enumerate on every occasion.

Upon

* Πεδας μεν γας λεγουσι ὑπωρειας, κορυφας δε τα ακρα των ορων. Strab. l. x. p. 326.

† Αγαθοκλης προσηλθεν επι τινα τοπον ορεινον, ὁθεν ἱρασθαι δυνατον ην αυτον ὑπο της των Αδρυμητινων και των Καρχηδονιων της Τυνητα πολιορκουντων χωρας. Diod. Sic. lib. xx. p. 741.

Upon a ruined triumphal Arch at Bazilbab, on the Banks of the Migardah, xxx M. *to the* W. *of Tunis.*

SALVIS ET PROPITIIS DDD. NNN. GRATIA
NO VALENTINIANO THEODOSIO INVICTISSIMIS PRINCI
PIBVS DE PACE EX MORE CONDIT. DECRET

. . . . . .

At Teshure, VI M. *from Bazilbab.*

I.

D. N. IMP. VALERIO LVCINIA
NO LICINIO AVG. MAX.
SARMATICO MAX. GERMA
NICO MAX. TRIBVNITIA POTES
TATE X. COS. V. IMP. X. PATRI PATRIAE
PROCONS. COL. BISICA LVCANA DEVOTA
NVMINIBVS MAIESTATIQVE EIVS.

II.

FORTISSIMO IMP.
ET PACATORI ORBIS
M. CLAVDIO
TACITO.
PIO FELICI AVG.

At Tugga, betwixt Testure and Tubersoke.

C. MEMMIO FELICI
FLAMINI AVG. PERP.
VTRIVSQVE PARTIS
CIVITATIS THIGNICEN
SIS. C. MEMMIVS
FORTVNATVS FLAM.
AVG. PERP. VTRI
VSQVE PARTIS CIVI
TATIS THIGNICENCIS
PROPTER EXIMIAM
PIETATEM ET AFFECTI
ONEM FRATERNAM QVAM
- - - LIBER EXHIBET.

At Al Aleah, half way betwixt Bizerta and Port Farina.

- - - - - - - REIPVBLICAE SPLENDI
DISSIMAE COTVZAE SACRAE
VALERIVS IANVARIVS. - - - - - - -

At

At Slougeah, betwixt Testoure and Bazilbab, on the Banks of the Mejerdah.

IMP. CAES. DIVI M. - - - -
ANTONINI PII GE - - - -
NEP. DIVI HADRIANI
PRONEP. DIVI
TRAIANI PART. AB
- - - - DIVI NERVAE
- - - SEPTIMIO SEVERO
PERTINACI AVG. ARAB.
N. PP. PONT. MAX. TRIB.
POTEST. IMP. VII. COS. II.
- - - - - - - HIDIBELENS.

At Dugga, near Tubersoke.

I.

IMP. CAES. DIVI ANTONINI - - - -
MARC. AVRELIO SEVERO ALEXANDRO
PONTIFICI MAX. TRIBVNITIA POT.
ET CASTR. ET SENATVS ET PA
- - VM LIBERVM * THVGGA.

* MVNICIPIVM LIBERVM THVGGA apud Sponii Miscell. φρουριον τυκκα, Procop. l. 6. c. 5. De Ædific.

II.

CLAVDIO CAESARI AVG - - - -
MAXIMO TRIBVNITIA POT. - -
R. CRASSVS AEDIL. ORNAM - -
TI VIR AVGVR II VIR QVINQVE
C. FAR. PERPETVVS SACERIVS
PAGI THVGGENSIS NOM - - - -
ET PERPETVI - - - - - -

III.

IMP. CAES. DIVI
NERVAE NEPOTI
TRAIANI DACICI
PARTHICI FIL.
TRAIANO HADRIANO AVG.
PONT. MAX. TRIBVN.
POTEST. COS. II. PP.
CIVITAS THVGGA DD. PP.

IV.

IV.

TIRINVS FORTV
NATVS VIR. ARMIS
INGENIO ET ANIMO
MAXIMO QVI CVM
- - - - NIS ET GRAECIS
- - - - TIMIS H. I. T. P.
- - - - - - - - - - - - - - -
VIXITQVE IAETOS DVOS
ZOZIMOS IOVIS P. V. XXXIV.

At Mashera, near Dugga.

SATVRNO AVG. SACRVM
CIVITAS II TVGGENSIS
DEDICAVIT DECRETO
DECVRIONVM.

At Beissons, betwixt Tubersoke and Dugga.

I.

MAGNIS ET INVICTIS DDDD. NNNN. DIOCLETIANO
ET MAXIMIANO PERPETVIS AVGG. ET
CONSTANTIO ET MAXIMIANO NOBB. CAESARIBVS
RESPVBLICA MVNICIPII AGBIENSIVM DEDICA - - - - -
M. IVL. - - PROCOS - - MAIESTAQVE EORVM DIC. - -

II.

PRO SALVTE IMP. M. ANTONINI. AVG. PII
LIBERORVMQVE EIVS
CINTIVS C. F. R. N. VICTORVM AD TVENDAM
REMPVBLICAM CONSENSV DECVRIO
NVM OMNIVM IAM PRIDEM PATRONVS
FACTVS ET TVTOR CVM - - RERVM VETVS
TATE CONSVM - - - - - - - - - - A SOLO
- -
MVNICIPI CIVILIS AGBIENSIVM ET
VNIVERSIS CVRIIS. DD. PP.

At Bousha, XVIII M. *to the* S. W. *of Tunis.*

CATIO ALCIMO FELICIANO PV. - - - - - - - - - - -
VICE PRAEF. PRET. PRAEF. ANNO - - - - - - - - -
NAE VICE PRAEF. VIGILVM MAG. - - - - - - - - -
SVMMAE PRIVATAE MAGIST. - - - - - - - - - - -
VM RATIONVM CVRATORI OPER - - - - - - - - - -
TRI. PROC. HEREDITATVM - - - - - - - - - - - -
SACRAE MONETAE PER - - - - - - - - - - - - - -
PROV. NARBONENS. PROC. PRIV. PER SALARIAM - - -
TIBVRTINAM VALERIAM TVSCIAM PROC. PER - - - -
FLAMINIAM VMBRIAM PICENVM ITEM VICE - - - -
PROC.

PROC. QVADRIG. GALLIARVM PROC. ALIMENT. PER - -
TRANSPADVM HISTRIAM TITVRNIAM - - - - - - - -
FISCI PROVINCIAR. XI OB EXIMIVM AMOREM IN
PATRIAM SPENDIDISSIMVS ORDO TVRCET. PATRONO DD.

At Mesherga, IX M. *to the* E. *of Bousha.*

I.

- - - - - - - - -
PII IMP. V. COS. I. -
PROCOS. MVNICIPI
VM. GIVF DEVOTVM
NVMINI MAIESTATI
QVE EIVS DD. PP.

II.

LVCINIAE SATVR
NINAE AVRELI
DIONISI PATRO
NI CONIVGI
MVNICIPES
MVNICIPI AVRE
LI ALEXANDRIA
NI AVGVSTI
MAGNI GIVFITANI

III.

AGENTI

IV.

APOLLINI AVG. SACR.
DEVNDANIVS PAPRIMIANVS FVNDANI
FELICIS AEDELICI FIL. FVNDANI PRIMI FL. P. NEPOTIS
AEDILIS OB HONOREM AEDILITATESQVE MET. ORDO
SVVS SVFFRAGIO DECREVIT HANC STATVAM IMITA
TVS PATRIS EXEMPLVM H-S. VIII MILLIBVS Ñ SVA LI
BERALITATE NVMERATA PRIVS A SE REIPVBLICAE
SVMMA HONORARIA POSVIT EANDEMQVE DEDICA
VIT ET OB DEDICATIONEM SIMVL CVM MANNIO MEMI
ANO COLLEGA SVO LVDOS SCAENICOS ET GIMNASI
VM POPVLO AEPVLAS DECVRIONIBVS DEDIT. DDD.

V.

D. M. S.
PALLONIVS FELIX PIVS
VIXIT AN. XLI. D. IIII.
AMORE DVCTVS
PELAGI MERCIB.
INSISTEBAM
SVCCIDIS AETER
NOQVE SILENTIO
MAVRIS SVM.

VI.

VI.
PESCENNIA QVOD VVLT DEVS
H. M. F. BONIS NATALIBVS
NATA MATRONALITER
NVPTA VXOR CASTA
MATER PIA GENVIT FILIOS
III. ET FILIAS II. VIXIT
ANNIS XXX. VICTORINA
VIXIT ANNIS VII.
SVNNIVS VIXIT ANNIS
III. MARCVS VIXIT
ANNIS II. MARCEL
LVS VIXIT ANNO I.
FORTVNATA VIXIT ANNIS
XIII. M. VIII. MARCELLVS
PROCOS - - CIV.
SED ET FILIIS ET
FILIABVS NOSTRIS ME VI
VO MEMORIAM FECI
OMNIBVS ESSE PEREMNEM

At Mansonse, near Youseph.

D. M. S.
- - - VSVRVS PONICINNVS
- - - - - - - - - - - - - - -
VERECVNDIA INCOM
PARABILIS - - - - - - - -
- - - ET INGENIO CLARVS
OMNI SIMPLICITATE
IVCVNDVS.

CHAPTER IV.

Of the most remarkable Places upon the Sea Coast of the ancient Bizacium or Winter Circuit.

THE many parts which I have seen of the ancient Bizacium, or Winter circuit, fall vastly short in fertility of the character which has been attributed to them by the ancients. For such as are adjacent to the sea coast, are generally of a dry sandy nature, with no great depth of soil in the very best portion of them. This is called the Sahul, and is planted for the most part with olive trees, which flourish here in the greatest perfection. Neither is the inland country in a much better condition. For, if we except the plains which are watered by the rivers Defailah, Derb, and Hat-taab, we have mountainous and woody tracts only, all along from Zun-ghar by Use-let, Truzza, Spaitla, Casareen, and so forward, (in turning to the N.W. by the sanctuary of Seedy Boogannin) as far as Hydrah, and the frontiers of the Algerines. The country round about Kairwan is low and marshy, with lakes and shibkahs dispersed all over it, especially in the winter season. Near Gilma, Jemme, and so on to the river Accroude, there is an interchange indeed of hills and

and vallies, but which differ very little in the quality of their soil from that of the sea-coast. Beyond the mountains of Casareen, till we arrive at Ferre-anah and the skirts of the Sahara, we travel a great many miles over a barren plain, with a ridge of eminences, at some distance on each side of us. The country continues in the same lonesome and barren condition from thence to Capsa, and so forward to the Jereed, our prospect on each hand being all the way bounded with high mountains; the S.E. ridge whereof stretches towards Jibbel Hadeffa and the *lake of marks*; the other, which may be taken for the continuation of Mount Atlas, runs in a S.W. direction, by Sbekkah, as far as the eye can conduct us. Such is the general plan and map of this province.

Among the more remarkable places, where the ancient geography is principally concerned, we may begin with the description of Herkla. Herkla, the Heraclea of the lower empire, the Justiniana of the middle, and the Adrumetum* of the earlier ages. It was built, as Clypea was, on an hemispherical promontory, two leagues to the S.E. of the Morass, the boundary, as I suppose, betwixt the Zeugitana and this province. It appears to have been little more than a mile in circuit; and, if we may judge of its former grandeur by the remaining ruins, we should rather take it for a place of importance, than to have been of any great beauty or extent. That part of

* Ἀδρυμητον, *Appian.* Ἀδρυμητα, *Polyb.* Ἀδρυμιτλος, *Ptolem.*

of the promontory, which stretched to the northward, and formed the port, seems to have been walled in quite down to the sea shore; but the rest of it, to the distance of a furlong from thence, does not discover the least traces of ruins. Cæsar then might have all imaginable conveniency to observe the strength and situation of this city*; especially as the inhabitants declined all hostilities at that time.

The Cothon was to the W. and S.W. of this promontory; which, as Cæsar in his pursuit of Varus† was not able to double, he was obliged to lay at anchor before it; *i. e.* as I conjecture, to the eastward of it. Now, as it may be presumed that Cæsar directed his course from Leptis, or Lempta, no other than a southerly or westerly wind could have brought him hither. It is certain that an easterly wind would, from the very situation of this port and promontory, have easily conducted him within them both. Hamam-et, therefore, as some pretend, could not have been the Adrumetum; because, as that place lies nearly in the same direction with Lempta and Herkla, the same wind which brought Cæsar to the promontory

* Cæsar circum oppidum vectus, natura loci perspecta, redit ad castra. Hirt. de Bell. Afric. § 3.

† Varus celeritate Cæsaris audaciaque motus, cum universa classe, conversis navibus, Adrumetum versus fugere contendit. Quem Cæsar in millibus passuum IV consecutus—triremem hostium proximam—cepit: reliquæ naves hostium promontorium superarunt, atque Adrumetum in Cothonem se universæ contulerunt. Cæsar eodem vento promontorium superare non potuit; atque in salo in ancoris ea nocte commoratus, &c. Hirt. Bell. Afric. § 56.

montory of Hamam-et, would have conducted him within the port that was formed by it. Neither could Cæsar, from the ruggedness of the situation of Hamam-et on one side, and being washed by the sea on the other, have made a tower round about it, as he did round about Adrumetum, as hath been already observed. Neither have we a view either from Hamam-et, or the bay before it of the coast of Clybea, a circumstance which agrees with the situation of Herkla*.

Besides, Varus† is said to have left Adrumetum in the second watch of the night, and to have arrived at Leptis early in the morning. No considerable distance therefore could have been betwixt Leptis and Adrumetum. It appears likewise that Cæsar marched with his army from Adrumetum to Leptis in two days, and returned the third to Ruspina‡, where he had lodged the first night. Now, if Hamam-et was the Adrumetum, and Ruspina the half way (as may be supposed) to Leptis, these marches must have been nearly XL Roman M. a day; too much even for the hardiest veterans of Cæsar's army to accomplish,

* A Clupea secundum oram maritimam cum equitatu Adrumeti, Cn. Piso cum Maurorum circiter III millibus apparuit. Hirt. Bell. Afric. § 3.

† Varus, vigilia secunda Adrumeto ex Cothone egressus, primo mane Leptim universa classe vectus, &c. *Id.* § 55.

‡ Eo die castra posuit ad oppidum Ruspinam, kalendis Januar. (§ 5.) inde movit et pervenit ad oppidum Leptin. (§ 6.) ad III non. Jan. castra movet; Leptique VI cohortium præsidio cum Saserna relicto, ipse rursus, unde pridie venerat, Ruspinam cum reliquis copiis convertit. (§ 8.)

accomplish, much more for such unexperienced* troops as he had then with him, who were scarce recovered from their sea sickness, who had likewise a variety of skirmishes and difficulties to retard their marches†. Neither indeed was this a season for long journies; the days, at this time, consisting only of about nine or ten hours. Nay, further, as Ruspina lay within VI M. of Leptis, the first day's march (upon a supposition that Hamam-et was the Adrumetum) must have been near LXX M. which is altogether impossible. Nay, further, the Itinerary places Adrumetum CCCCXL furlongs (*i. e.* LV M.) from Neapolis, and LXXXV M. from Carthage. Provided then Hamam-et was the Adrumetum, Neapolis or Nabal would be situated L M. too near to it in the one case, as Carthage would be XXX M. too near it in the other.

Another argument why Herkla should be the Adrumetum rather than Hamam-et, or any other place, may be drawn from the alteration that might have been made more than once in its name. For as it was usual both with the Greeks and Romans, to change the old names of their cities in honour of their emperors; so it was no less common for one emperor, upon doing some signal good offices to a favourite city, to have his own

* Ad oppidum oppugnandum non satis copiarum habebat, et eas tironum. § 5. *ibid.*

† Itaque castra quum movere vellet, subito ex oppido erupit multitudo—— et ejus agmen extremum insequi cœperunt—quod cum sæpius facerent; et modo insequerentur, modo rursus ab equitibus in oppidum repellerentur, &c. *Id. ibid.*

own name substituted in the place of his predecessor's. Thus Procopius, *de Ædificiis*, cap. vi. tells us, that Adrumetum was called in his time Justiniana, in respect to the emperor Justinian; as for the same reason it might afterwards have been changed into Heraclea, out of the like sentiments of gratitude to his distant successor Heraclius.

Adrumetum being thus restored to the ancient geography, let us now proceed to Susa, the next remarkable place upon the coast, at about five leagues to the S.E. It is the chief mart of this kingdom for oil and linen, and may be reckoned one of the most considerable and wealthy cities of the Tuniseens. Here are several vaults, granate pillars, and other tokens of its having been formerly a place of some repute; probably one of those towns* which submitted to Cæsar in his march to Ruspina. For Susa is built upon the northern extremity of a long range of eminences, which, as Hirtius† has well described them, reach as far as Surseff, the ancient Sarsura. Behind it, all along to Sahaleel, we have a view of

* In itinere (ex Adrumeto) ex oppidis et castellis legationes venere: polliceri frumentum; paratosque esse, quæ imperasset, facere. Hirt. Bell. Afric. § 5.

† Hic campus (pone Ruspinam) mirabili planitie patet millia passuum XV; quem jugum ingens a mari ortum, neque ita præaltum, veluti theatri efficit speciem. In hoc jugo colles sunt excelsi pauci, &c. Hirt. Bell. Afric. § 34. Scipio interim, cognito Cæsaris discessu, (a castris prope Ruspinam) cum universis copiis per jugum Cæsarem subsequi cœpit. § 58. Scipio confestim Cæsarem per superiora loca consecutus, millia passuum VIII a Thapso binis castris consedit. § 68. Labienus per jugum summum collis, dextrorsus procul milites subsequi non desistit. § 63.

of that extensive plain, which is taken notice of likewise by the same author. But as there are no traces of a port either at this place, or for several miles on each side of it; as it is situated likewise too near the sea*, and at too great a distance from Leptis, Susa does not seem to agree with the ancient Ruspina, to which Hirtius has ascribed all or most of those circumstances.

A league and a half from Susa, we pass over a valley, with a brisk transparent rivulet running through it, and emptying itself afterwards into the sea. Half a league further, under the same chain of eminences with Susa, is Sahaleel, where we have likewise some remains of antiquities. This village is situated at a good mile's distance from the sea, and therefore bids fairer to be the ancient Ruspina than Susa; especially as the sea before it not only forms itself into a bay, but has also a communication with a small lake, which was probably the port mentioned by Hirtius. Sahaleel, having no other water than what is drawn from wells, may very well account for the necessity that Cæsar lay under of being supplied from another place; which, from the many difficulties he met with in the way to it†, occasioned by Scipio's army being possessed of all this country

* Portus (Ruspinæ) abest ab oppido millia passuum II. Hirt. Bell. Afric. § 9.

† Cæsar vallum ab oppido Ruspina usque ad mare deducere et a castris alterum eodem—Equitatus eorum (Scipionis, &c.) circum Cæsaris munitiones vagari; atque eos, qui pabulandi aut aquandi gratia extra vallum progressi essent, excipere. Hirt. Bell. Afric. § 19. et 22.

try to the northward, seems to have been from the rivulet just now described.

Five miles over against Sahaleel, upon the extremity of a small cape, is Monasteer, a neat thriving city, walled round like Susa. Large pieces of marble, and other the like ancient materials, are not commonly met with at this place. However, from its situation, and the command it would have thereby of the two bays of Sahaleel and Leptis, we may suspect it to have been of Carthaginian or Roman extraction, though the present name is of too modern a date to lay claim to either.

Two leagues to the southward of Monasteer is Lempta*, which denotes a port or station for vessels. This was the Leptis, or Leptis Parva of the ancients; the other Leptis being in the kingdom of Tripoly, several leagues to the southward. Lempta has been a mile or more in circuit; but at present nothing of it remains besides the ruins of a castle, with a low shelf of rocks, that probably made the northern mound of the ancient Cothon. Buno acquaints us, that Leptis is what we now call Aracca; perhaps he meant Herkla, as there is no other village of the like sound upon the sea coast.

A few miles to the westward of Lempta are the ruins of Agar, another of Cæsar's stations;

* Viz. a לבה quod pumice stationem significat. Boch. Cham. l. i. c. 24. See Lucan Bell. Civ. l. ix. 951.

Proxima Leptis erat, cujus statione quieta
Exegere hiemem.

which Hirtius tells us was XVI M. from Thapsus. The rocky situation, with the quantity likewise of stones and ruins that are seen at this place, might induce the Arabs, according to their facility of invention, to alter a little the old name, and call it, as they do at present, Boo Hadjar, or *The father of a stone;* i. e. *The stony city.*

Between Boo Hadjar and Demass, within four miles of the latter, there is a large lake of salt water, which reaches within half a league of Tobulba. This is the lake taken notice of by Hirtius*, as Tobulba, a small maritime village, may lie near the place where Cæsar erected a fort to prevent Scipio's sending in succours by this narrow passage to Thapsus.

Demass, the ancient Thapsus, is situated upon a low neck of land, three miles to the eastward of To-bulba. By the great extent of its ruins, it appears to have been the most considerable city on this side Carthage; though, by the taxation† in Cæsar's time, it should have been much smaller than Adrumetum. The walls, castles, and houses of better fashion, at Susa and Monasteer, have received large contributions from these ruins and those of Herkla.

There is still remaining, in defiance of time and the sea, a great part of the Cothon, which was

* Erat stagnum salinarum, inter quod et mare angustiæ quædam non amplius mille et quingentos passus intererant; quas Scipio intrare, et Thapsitanis auxilium ferre, conabatur. § 62.

† Thapsitanis HS xx millia, conventui eorum xxx millia; Adrumetanis HS xxx, conventui eorum HS L millia, mulctæ nomine, imponit. § 15. Exc. p. 8. B.

was built in frames, in the same manner as I have described the walls of Tlem-san. The composition likewise is made up of small pebbles and mortar, so well cemented and knit together, that a solid rock cannot be more hard and durable. It is very probable that, in submarine works of this nature, the Romans might mix and temper this mortar with the earth of Puteoli, which has a surprizing property of hardening under water.

The capes of Demass and Monasteer form the bay of Lempta, which must have afforded a variety of ports and stations for vessels in former times; for an island, from Demass almost as far as To-bulba, runs parallel with the southern shore. There is likewise another, which reaches from Monasteer, the half way nearly to Lempta; whilst the Jowries, the Tarichiæ as they seem to be of Strabo, lie over against Lempta and To-bulba. Cæsar was so well apprized of the importance of the Tarichiæ, (and there are no other islands to the northward) that he thought fit to appoint several stationary vessels * to secure them.

El Medea, called likewise Africa by the moderns, is situated upon a peninsula five miles to the S. of Demass, and appears to have been formerly a place of great strength and importance. The port, which was an area nearly of a hundred yards square, lies within the very walls of the city, with its mouth opening towards Cap-oudia; but

* Classe, circum insulas portusque disposuit; quo tutius commeatus supportari posset. § 20.

but is not capable at present to receive the smallest vessel. Leo* says that it was founded (it might have been possibly rebuilt) by Mahdi, the first patriarch of Kair-wan, and therefore assumed his name; but there is something too polite and regular in several of the remaining capitals, entablatures, and other pieces of the ancient masonry, even defaced as they are at this time, to suspect the founder of them to have been an Arabian. Thuanus† has given us a just description of this place, at the same time he has mistaken it for the ancient Aphrodisium; which was more probably at Faradeese, a small village and port in the plains of Hamam-et.

Five miles to the southward of El Medea is Salecto, the Sullecti or Sublecte of the middle age, where we meet with the ruins of a very large castle, little inferior in extent to the Tower of London. It seems to have been erected for the security of a small creek, or port, that lies below it to the S. W. This place, or El Medea‡, should

* El Mahdia oppidum nostris fere temporibus a Mahdi primo Cairaon pontifice conditum; ad mare Mediterraneum exstructum: muris, turribus, atque portis munitissimis, ornatum; portum habet frequentissimum. J. Leo, p. 222.

† Ea urbs (Aphrodisium) in humili ac plano saxo fundata majorem partem mari alluitur, eoque plerumque vadoso, ut triremes ad eam commode accedere non possent, qua parte terram attingit ccxxx tantum passuum spatio; valido muro crebris per intervalla turribus et propugnaculis distincto: vallata urbi collis imminet acclivi a septentrione descensu, sed a tergo undique præruptus, qui a præsidariis Turcis tenebatur. Thuan. Hist. l. vii.

‡ Quum equi, quo in loco jussi erant, præsto fuissent, nocte via cita regionem quandam agri Vocani transgressus (Hannibal) postero die mane inter Acillam et Thapsum ad suam turrim pervenit;

should be the tower, or Rus Urbanum, as Justin calls it, of Hannibal; from whence he is said to have embarked after his flight from Carthage.

Elalia, a large extent of ruins, is situated upon the borders of a fertile plain, which reaches from Salecto to within a few miles of Sbe-ah. Besides such ruins as it has in common with other places, we have here several cisterns with large paved areas built over them, in order to receive the rain water that, in the rainy season, was to fill and replenish them. Several conveniences of the like nature are dispersed all over this dry country, which, according to tradition, were made by Sultan Ben Eglib, a prince who, for his public spirit and warlike exploits, is very justly had in the greatest veneration and remembrance. Elalia seems to be the Acola or Acilla of the ancients, which Ptolemy has accordingly fixed in this situation; *i. e.* betwixt Thapsus and Ruspæ. In Peutinger's *Tables* likewise we see Anolla, corruptly no doubt for Achola, placed to the S. of Sullecti, and VI M. to the N. of Ruspæ. As Sbe-ah, therefore, from the name and situation of it, appears to be the ancient Ruspæ, Achola, by lying at VI M. distance to the N. of it, may, with the greatest exactness, be fixed at this place.

A little way from Sbe-ah is Ca-poudia, the Caput Vada of Procopius, the Ammonis Promontorium

venit; ibi eum parata instructaque remigio excepit navis. Eo die in Circinam insulam trajecit. Liv. l. xxxiii. § 34. Vide Justin. Hist. l. xxxi.

rium of Strabo, and the Promontorium Brachodes of Ptolemy, a low narrow strip of land, which stretches itself a great way into the sea. Upon the very point of it we have the ruins of the city that was built there by Justinian*, where there is likewise a high round watch tower. We meet with two more of the like kind betwixt this place and Sfax; all of them very proper and necessary guides to mariners, who cannot be too cautious in approaching this low and dangerous coast.

The two flat and contiguous islands of the Querkiness are stuated to the S. E. of Ca-poudia, at the distance of five leagues. These are the Cercina and Circinitis of the old geography, though inaccurately placed by Agathemer†, over against Thena; from whence they lie at nearly ten leagues distance, towards the N. E.

Agathemer, Strabo, and other ancient geographers, fix the beginning of the Lesser Syrtis at these islands; though, from the following circumstances, it should rather commence at Ca-poudia. For from this cape to the island Jerba, we have a succession of small flat islands, banks of sand, oozy bottoms, and small depths of water, which redound to the no small advantage of the neighbouring inhabitants, who, by wading a mile or two into the sea, and fixing several hurdles of reeds in various windings and directions all the way

* Vid. Procop. de Ædificiis Dn. Justiniani, c. vi.

† Agath. Geogr. l. i. c. 5.

way as they go along, they thereby enclose a number of fishes. Something like this has been taken notice of by Strabo*.

The easterly winds were too violent whilst I travelled along the coast of the Lesser Syrtis, to observe the flux and re-flux of it†, from whence some authors have derived the name‡. However, I was informed, agreeably to the account which Agathemer‖ has left us, that, at Jerba particularly, the sea rises twice in twenty-four hours a fathom or more above its usual height. The like has been observed in the Gulf of Venice, which ranges along with it in the same meridian, and therefore is equally subject to the like pressure or attraction.

Sfax, Asfax, or El Sfakuss, is a neat thriving city, about xx M. to the S.W. of the Querkiness. It is walled round like Susa and Monasteer; where likewise, by the same extraordinary indulgence of their Kaide, the inhabitants enjoy the fruits of their industry, carry on a good trade in oil and linen, and know little of that oppression which is severely practised in many other places of Barbary. Buno§ makes Sfax to be the Taphræ of Cluver; but it is more probably of modern extraction, taking its name from the quantity

* Strab. l. xiii. p. 1188. † Plin. l. v. c. 4.

‡ Solin. c. vi. Dion. Perieg. l. 198.

‖ Viz. a *συρω, traho*, quod in accessu et recessu arenam et cœnum ad se trahit et congerit. Vid. Eustath. Comm.

§ *Μεγαλαι δ' εισιν περι αυτην* (S. Meninx. S. Jerba.) *παλιρροιαι.* Geogr. l. i. c. 5.

quantity of fakouse or cucumbers that grow in the neighbourhood.

Thainee, the Thena, Θαινη, Θινα, or Thenæ of the ancients, is x M. to the S.W. of Sfax. It has been built upon a low and rocky piece of ground near two miles in circuit; but as the ancient materials have been all of them employed in the building of Sfax, there is scarce one piece of marble or hewn stone to be met with. This maritime city, so famous in the old geography, is not only badly situated, but seems never to have had either port or Cothon*. The adjacent country likewise is dry and barren, with neither fountain nor rivulet to refresh it, nearer than at five M. distance to the S. W. Here we cross a pretty large brook, called Wed el Thainee, or *the River of Thainee;* which indeed, provided Marius, in his expedition against Capsa, continued his marches not through the inland country, but along the sea coast of Bizacium, this, or the Tarff, a few leagues further to the S. should be the Tanais, where, as Sallust† informs us, the Romans took in their provision of water.

Maha-ress, with the ruins of an old castle, is four leagues to the S.W. of Thainea. This was probably the ancient Macodama, or Macomadibus.

* Cluv. Geogr. cum notis Bun. &c. p. 394.

† Cum ad flumen [Tanam al. Tanaim] ventum est, maxima vis utrium effecta. Ibi---jubet, omnibus sarcinis abjectis, aqua modo seque et jumenta onerare. Dein------noctem totam itinere facto, consedit; idem proxuma facit. Dein tertia, multo ante lucis adventum pervenit in locum tumulosum, ab Capsa non amplius duum millium intervallo. Sall. Bell. Jug. § 90.

bus, as it is called in the Itinerary; and a little way from it is the river Tarff, which has its fountains near the ruins of Tarfowah, probably the ancient Taphrura or Taparura, four leagues to the westward. The castle of Ungha, surrounded with morasses, and without any anchoring ground before it, is two leagues from Maharess. It does not appear for what intent the founder, Sultan Ben Eglib, made choice of this situation, unless it was to secure some wells of good water that are dug near it. At Ellamaite, four leagues further, we meet with a number of sepulchres, without either beauty or inscriptions; and then passing by Seedy Meddub, a Moorish sanctuary, and crossing the dry channel of Auronde, we come to Woodriff, and other date villages of lesser note; each of them watered by rivulets.

Gabs lies three leagues from Wood-riff, and twelve from Ellamaite. This was the Epichus of Scylax*, and the Tacape of other ancient geographers†, where we have a heap of ruins, with some beautiful granate pillars still standing. These are all of them square, and about twelve feet long, and such as I have not met with in any other part of Africa. The old city, where we see these ruins, was built upon a rising ground at half a mile's distance from the new, having been formerly washed by the sea, which formed itself here into a bay of near half a mile in diameter.

* Scyl. Perip. p. 46.

† Ptol. l. iv. c. 3. Plin. l. v. cap. 4.

But at present, the greatest part of this bay is filled up, and gained from the sea; which, from the great shallowness of it, and the daily reception of mud and roots from the river, will easily submit to such alterations and encroachments.

At Gabs, there are several large plantations of palm trees, though the dates are much inferior, both in size and taste, to those of the Jireed. But the chief branch of trade, for which this emporium, as Strabo* calls it, is famous at present, arises from the Al-hennah, which is plentifully cultivated in all their gardens. This beautiful odoriferous plant, if it is not annually cut, and kept low, as it is usually in other places, grows ten or twelve feet high, putting out its little flowers in clusters, which yield a most grateful smell like camphor; and may therefore be alluded to, Cant. i. 14. where it is said, "My "beloved is to me as a cluster (כֹּפֶר) of Cypres "(*or Al-hennah*) in the vineyards (*or gardens*) of "Engedi." The leaves of this plant, after they are dried and powdered, are disposed of to good advantage in all the markets of this kingdom. For with this, all the African ladies that can purchase it, tinge their lips, hair, hands and feet, rendering them thereby of a tawny saffron colour, which, with them, is reckoned a great beauty. The alhennah, no less than the palm, requires to be frequently watered; for which purpose, the river that runs through these plantations is cantoned

* Strab. l. xvii. p. 1188.

toned out, as it seems to have been in the time of Pliny*, into a number of channels.

This river, the Triton of the ancients, falls into the sea to the northward of the old city, and forms the ground upon which it was situated into a peninsula. Its sources lie no farther than three or four leagues to the southward of Gabs, though it becomes at once like many other rivers of these southern and hotter climates, a considerable stream. And may not the refreshing abundance of water in these rivers, which are more constantly as well as more commonly so, than in the northern climates, account in some measure for Psalm cxxvi. 4. where the return of the captives from Babylon, is desired to be as copious and numerous as their rivers were copious and redundant? Two long chains of mountains, called the Jibbelleah, which reach from El Hammah to Maggs, and are continued from thence to the sea coast over against the island Jerba, will neither admit of the length, nor of that succession of lakes which have been attributed to this river by ancient as well as modern geographers. It is impossible likewise, that it should have its origin in the mountain of Vasaletus, according to Ptolemy. For if this be the same, as the name seems to insinuate, with the present Use-let, it will lie at far too great a distance. And indeed, if we except that

* Tacape, felici super omne miraculum riguo solo: ternis fere mill. pass. in omnem partem fons abundat, largus quidem, sed certis horarum spatiis dispensatur inter incolas. Plin. lib. xviii. cap. 22. Tacape a טחב, locus humidus et irriguus. Boch. Chan. lib. i. cap. 25.

that small piece of ground which is refreshed by the springs of El Hammah, all the rest of the country, in this direction, is parched up for want of water. If then the river of Gabs is the river Triton, as cannot, I presume, be disputed, geographers have hitherto been greatly mistaken in their descriptions of it.

The little village To-bulba is three miles from Gabs; and ten leagues further, is the island Gerba, or Jerba, as the Tuniseens pronounce it, the most southern territory of this kingdom. Jerba appears to be the Brachion of Scylax, and the Meninx* of Strabo and others; though Ptolemy makes Meninx to be a city only of Lotophagitis, as he calls this island. The fruit of the Lotus, which will be hereafter described, grows plentifully all along this coast.

CHAP.

* Fallor an *meninx Punice* scribebatur מי נקץ *me-niks*, quasi dixeris aquas defectus, *i. e.* deficientes, vel מי נכץ *me-nics*, quasi dixeris aquas recessus, *i. e.* recedentes. Boch. Chan. lib. i. cap. 25.

CHAPTER V.

Of the most remarkable Places and Inhabitants in the inland Country of the ancient Bizacium, or Winter Circuit; together with the correspondent Part of the Sahara.

BEFORE I give a particular description of the more remarkable places of this province, it may be observed in general, that, for want of a sufficient number of geographical circumstances, it will be difficult to fix the ancient names of Zowareen, Youseph, Nabhana, Kisser, Sbeebah, Jeloulah, Tussanah, and many others of lesser note, at all which places there are considerable heaps of ruins. However, among these, Kisser, from its situation with regard to Keff, the Sicca Veneria, and to Seedy Abdel Abbus, or Mufti, *viz.* xx M. from the former, according to Ptolemy, and xxx from the latter, according to the Itinerary; from these circumstances, I say, it appears probable, that Kisser might have been the ancient Assurus, or Assuras*. Sbeebah likewise, from its situation with respect to Kisser, may have been the Tucca Terebinthina; as Jeloulah, from lying below the mountains of Use-let, the Mons Vasaletus

* Cell. Geogr. Antiq. lib. iv. c. 4. p. 106. et c. v. p. 118.

tus of Ptolemy, may lay in the like claim to be the Oppidum Usalitanum of Pliny.

To begin then with Kair-wan, which is a walled city, and the next in rank after Tunis for trade and the number of its inhabitants. It is situated in a barren sandy plain, eight leagues to the westward of Susa, and about the same distance to the S.W. of Herkla. At half a furlong from the city, there is a capacious pond and cistern, built for the reception of rain-water; but the pond, (which is the chief provision for their cattle and ordinary uses, as the other, the Elmawahel of Abulfeda*, is for their own drinking), being either dried up, or else beginning to putrify about the middle of the summer season, it frequently occasions agues, fevers, and various other distempers.

We have at Kairwan several fragments of ancient architecture; and the great mosque, which is accounted to be the most magnificent as well as the most sacred in Barbary, is supported by an almost incredible number of granate pillars. The inhabitants told me, (for a Christian is not permitted in Barbary to enter the mosques of the Mahometans), that there were no fewer than five hundred. Yet among the great variety of columns, and other ancient materials that were employed in this large and beautiful structure, I could not be informed of one single inscription. The

* Incolæ Urbis Kairwan bibunt aquam pluvialem quæ hiemali tempore colligitur in piscina magna, dicta *Elmawahel, i. e.* Cisterna. Abulf. ut supra.

The inscriptions likewise which I found in other places, were either so much filled up with cement, or otherwise defaced, that the ancient name was not to be found upon any of the surviving antiquities. However, as Kairwan is situated betwixt Tisdrus and Adrumetum, though nearer the latter, by the due distance of it likewise from the river Mergaleel, the Aquis Regiis (as we may suppose them to be) of the ancients, it was probably the Vico Augusti of the Itinerary. As for the present name, it seems to be the same with Caravan*; and might therefore originally signify the place where the Arabs had their principal station† in conquering this part of Africa.

To the westward of Kairwan, are the high and extensive mountains of Uselett, the Mons Usalitanus of the ancients, celebrated for the number of its warlike inhabitants. Below them, to the southward, are those of Truzza, watered by the Mergaleel and Defilah. Coming near the sea coast, and passing by six miles distance from Sahaleel, Menzil and Menzil Hyre, (this the Vacca, the

* Calipha Africæ Caruani sivi Curubi, urbe ab Occuba Nafici F. ante cc annos in Cyrenaica condita, post unam et alteram de Christianis reportatam ab Arabibus Victoriam id enim nomen sonat, sedem habuit: cumque urbs confluentis ad habitandum multitudinis capax non esset, juxta eam et altera civitas extructa est, Raqueda dicta. Thuan. l. vii. Curubis quæ et Carvenna. *Ibid.*

† Cairaoan conditorem habuit Hucba, qui universi exercitus dux ex Arabia deserta ab Hutmeno Pontifice tertio missus fuerat; neque aliam ob causam conditum fuisse dicunt, quam ut in eo exercitus cum omni præda Barbaris atque Numidis adempta, secure se continere possent. Eo tempore quo Elagleb regno potitus est, anno Hejiræ 184. A. D. 800. tam incolis quam ædificiis auctum. J. Leo, p. 223. Marmol. Hist. Afr. c. xxiv.

the other the Zeta of Hirtius*), we arrive at Jimmel, the Tegæa likewise, as it probably was, of the same author†. All these villages lie in an open champaign country, diversified, as they have been already described, by large plantations of olive trees.

Below them, six miles from Medea, is Surseff, the Sarsura of Hirtius. It is situated below a ridge of hills, which reach, with few intermissions, from Jimmel to Salecto; and seem to be the same that are taken notice of by Hirtius‡, particularly when he describes the opposition that Cæsar met with from Labienus in the taking of Sarsura.

From Sarsura, Cæsar‖ continued his marches the next day to Tisdra, Tisdrus, or Thysdrus, or Thysdrum, or Tisdro, as it was differently called. It

* Uzita (Zeta Sall.) quam describit Ptolemæus sub Adrumeto et parva Lepti nomen habet a זית *Zaith*, *i. e.* oliva vel oliveto. Hirtius enim prope Uzitam oliveti meminit. Prius, inquit, necesse vallem olivetumque transgredi. Boch. Chan. l. i. c. 24.

† Cæsar interim, * castris incensis, * pervenit ad oppidum Agar *. Scipio interim, cognito Cæsaris discessu, cum universis copiis per jugum Cæsarem subsequi cœpit; atque ab ejus castris millia passuum VI longe, trinis castris dispartitis copiis, consedit. Hirt. Bell. Afric. § 58.

Oppidum erat Zeta; quod aberat a Scipione millia passuum XI ad ejus regionem et partem castrorum collocatum; a Cæsare autem diversum ac remotum, quod erat ab eo longe millia passuum XVIII. *Id.* § 59. Oppidum Vacca, quod finitimum fuit Zetæ. *Id.* § 62.

Erat oppidum infra castra Scipionis, nomine Tegæa. *Id.* § 67.

‡ Cæsar ad oppidum Sarsuram ire contendit—Labienus per jugum summum collis dextrorsus procul milites subsequi non desistit. Hirt. ut supra, § 63.

‖ Cæsar ad oppidum Sarsuram venit—postero die ad oppidum Tisdram pervenit. § 64.

It is now known by the name of Jemme, and lies about six leagues to the S. S. W. of Surseff, and five to the E. by S. of Elalia, in the very situation that Ptolemy has laid down betwixt Thysdrus and Achola. The Itinerary has likewise placed Tisdro thirty-three miles from Leptiminus or Lempta; which may be a further confirmation of this geographical fact, *viz.* that Jemme and Tisdro were the same. Here we have several antiquities; as altars with defaced inscriptions, a variety of columns, a great many trunks and arms of marble statues; one of which is of the Coloss kind, in armour; another is of a naked Venus, in the posture and dimensions of the Medicean; both of them by good masters, but the heads are wanting.

But Jemme is the most remarkably distinguished by the beautiful remains of a spacious amphitheatre, which consisted originally of sixty-four arches, and four orders of columns placed one above another. The upper order, which was perhaps an Attic building, is most of it tumbled down. Mahomet Bey likewise, in a late revolt of the Arabs, who used it as a fortress, blew up four of its arches from top to bottom; otherwise, as to the outside at least, nothing can be more entire and magnificent. In the inside likewise, the platform of the seats, with the galleries and Vomitoria leading up to them, are still remaining. The Arena is nearly circular; and in the centre of it, there is a deep pit or well of hewn stone, where the pillar that might support the

Velum was probably fixed. By comparing this with other structures at Spaitla, Cassereen, and Hydrah, it seems to have been built near the time of the Antonines, agreeing exactly in proportion and workmanship with the buildings of that age. And as the elder Gordian was proclaimed emperor at this city, it is not improbable, that, in gratitude to the place where he received the purple, he might have been the founder of it. Upon one of the medals of the younger Gordian, we have an amphitheatre, not hitherto accounted for by the medalists; but it may be too peremptory perhaps to fix it here at Tisdra.

As Kairwan and Jemme are the most remarkable places on the eastern side of this province; Hydrah, a little below Gellah at Snaan, near the frontiers of the Algerines, is the most considerable to the westward. It is situated in a narrow valley, with a rivulet running by it, and appears to be one of the most considerable places of this country for extent of ruins. For we have here the walls of several houses, the pavement of a whole street entire, with a variety likewise of altars and Mausolea. A great number of the latter are very well preserved; some of which lie open to the air, and are built in a round hexagonal or octogonal figure, supported by four, six or eight columns; whilst others are square, compact and covered buildings, with niches in one or other of the fascades, or else with wide open places, like so many balconies upon their tops. But the inscriptions which belonged as well to these

these as to a number of other antiquities, are either defaced by time or the malice of the Arabs. Upon a triumphal arch, more remarkable for its largeness than beauty, we have the following inscription; wherein not the least notice is taken, as it was usual in other places, of the city, or of the people that erected it.

IMP. CAES. L. SEPTIMIO SEVERO PERTINACI AVG.
P. M. TRIB. POT. III. IMP. V. COS. II. PP. PARTHICO ARABICO.
ET PARTHICO ADIABENICO * DD. PP.

Provided the least tradition of the former name was preserved in the present, we might suspect it to be the Tynidrum or Thunudronum of the ancients, which, as it is placed by Ptolemy more than 2° to the westward of Sicca, will not be far distant from this situation.

Leaving the lofty mountains of Elboulejiah on the left hand, with the sanctuary of Seedy Boogannim, the Wad al Ha-taab, or *River of Wood*, together with the fine plains of Fusanah on the right, we come to Spaitla, the ancient Sufetula. This city lies about twelve leagues to the south of Keff, and is one of the most remarkable places in Barbary for the extent and magnificence of its ruins. For there is first of all a sumptuous triumphal arch of the Corinthian order, consisting of one large arch, with a lesser one on each side of it, with these few words of the dedication remaining upon the architrave.

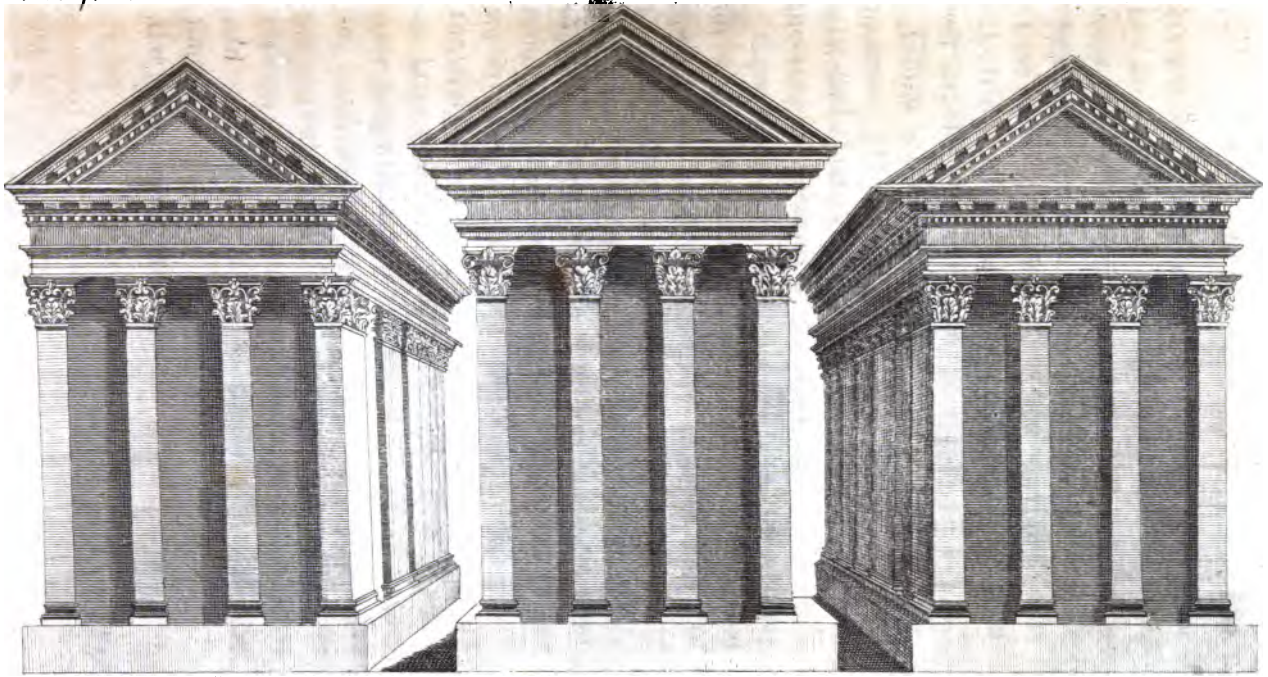
IMP.

* In my journal I had copied it AZIABENICO, though I know not how justly.

IMP CAESAR AVG. - - - -
- - - - - ONIN - - - -
- - - - - - - - - - - -
- - - - - - - - - - - -
- - SVFFETVLENTIVM - -
- - HANC EDIFICAVERVNT
ET DD. PP.

From this arch, all along to the city, there is a pavement like that at Hydrah, of large black stones, with a parapet wall, raised breast high on each side of it, intended perhaps to hinder the populace from incommoding the emperor in his triumphant entrance into the city. Near the end of this pavement, we pass through a beautiful portico, built in the same style and manner with the triumphal arch, which conducts us afterwards into a spacious court. Here we have the ruins of three contiguous temples, whose several roofs, porticos, and facades, indeed are broken down, but the rest of the fabric, with its respective columns, pediments, and entablatures, remain perfect and entire. There is in each of these temples a nich, fronting the portico; and behind that of the middlemost, we have a small chamber, which might have served for the vestry.

Spaitla is pleasantly situated upon a rising ground, shaded all over with juniper trees. A little brook glides along the N.E. side of it, which afterwards, in directing its course towards Gilma, loses itself in the sand. This circumstance, which is very common to several other rivers



R. Scott Sc.

THE BACK FRONT of three contiguous TEMPLES at SUFETULA.

vers which I have seen, and on which occasion they are said to be Rashig, i. e. *to run no more*, seems to be alluded to, Jer. xv. 18. "Wilt thou "be altogether unto me as a liar, and as waters "that fail?" Job vi. 15. "My brethren have "dealt deceitfully as brooks, and as the stream "of brooks they pass away."

Gilma is the ancient Cilma, or Oppidum Chilmanense. It lies six leagues to the E. of Sufetula, and appears to have been a large city, with the area of a temple still remaining.

Cassareen, the Colonia Scillitana, memorable for the martyrdom of its citizens, is situated upon an eminence, six leagues to the W. S. W. of Spaitla. The river Derb runs winding below it; and upon a precipice that hangs immediately over this river, there is a triumphal arch, more remarkable for the quantity and goodness of the materials, than for the beauty and elegance of the design. It consists of one large arch, with an Attic structure above it, having likewise some rude Corinthian-like ornaments bestowed upon the entablature; though the pilasters themselves are entirely Gothic. Yet, notwithstanding the rudeness of the workmanship, and the oddness and peculiarity of the situation, we find the founder of it very gratefully commemorated in the following inscription:

CO-

COLONIAE *SCILL*ITANAE
Q. MANLIVS FELIX C. FILIVS PAPIRIA RECEP
TVS POST ALIA ARCVM QVOQVE CVM INSIGNIBVS
COLONIAE SOLITA IN PATRIAM LIBERALITATE
EREXIT OB CVIVS DEDICATIONEM
DECVRIONIBVS SPORTVLAS CVRIIS EPVLAS - - -

Below this inscription, just above the key-stone of the arch, there is another in lesser characters; but the only words I could trace out were,

INSIGNIA CVRANTE M. CELIO AN. CV.

If this part of Africa then was made a Roman province upon the younger Scipio's destroying Carthage, *viz.* A. U. C. DCVIII, *ante Christum* CXLVI, then the æra here mentioned, *viz.* CV. will be XLI years before Christ, or in the second year of the reign of Augustus.

In the plains below Cassareen we are entertained with the like variety of Mausolea that have been described at Hydrah, where we have likewise the following inscriptions.

Upon the facade of a tower-like Mausoleum, with a Balcony on the top of it.

M. FLAVIVS SE
CVNDVS FILIVS
FECIT.
I. FLAVIO SECVN
DO PATRITIO
VIXIT ANN. CXII. H. S. E.
FLAVIAE VRBANAE
MATRI PIAE. VIX.
ANN. CV. H. S. E.

Upon the lower part of the same Mausoleum, we have an elegy in smaller characters, which begins

begins with hexameter verse, and concludes alternately with them and pentameters.

A few lines of it will be a sufficient specimen of the poetical genius of the Scillitanians at that time.

SINT LICET EXIGVAE FVGIENTIA TEMPORA VITAE
PARVAQVE RAPTORVM CITO TRANSEAT HORA DIERVM
MERGAT ET ELISIIS MORTALIA CORPORA TERRIS
ASSIDVE RAPTO LACHESIS MALE CONSCIA PENSO, &c.

Upon the Facade of a square Mausoleum, with Corinthian Pilasters.

. . . . . .
MILITAVIT L. ANNIS IV. IN LEG. II. - - - - -
LIB. - - - TESSER. OPTIO. SIGNIFER. - - - -
FACTVS EX SVFFRAGIO LEG. E. - - - - - -
7. LEG. I. M. 7 LEG. X. GEM. - - - - - - - -
7. LEG. III. AVG. - - - 7. LEG. XXX. VIP.
7. LEG. VI. VIC. 7. LEG. III. CYR. 7. LEG. XV. APOL.
7. LEG. II. PAR. 7. LEG. I. ADIVTRICIS.
CONSECVTVS OB VIRTVTEM IN EXPEDITIONEM
PARTHICAM CORONAM MVRALEM VALLAREM
TORQVES ET PHALARES EGIT IN
DIEM OPERIS PERFECTI ANNOS LXXX.
SIBI ET
CLAVDIAE MARCIAE CAPITOLINAE
KONIVGI KARISSIMAE QVAE EGIT
IN DIEM OPERIS PERFECTI
ANNOS LXV ET
M. PETRONIO FORTVNATO FILIO - - - - -
MILITAVIT ANNIS VI. 7. LEG. XVIII. PRIMIG. -
LEG. II. AVG. - - - - VIXIT ANN. XXXV. - - - -
CVI FORTVNATVS ET MARCIA PARENTES
CARISSIMO MEMORIAM FECERVNT.

Cassareen seems to have received its present name from the Mausolea; which, at a distance, appear like so many Cassareen, i. e. *towers* or *fortresses.*

Seven leagues from Cassareen to the S. S. W. is

is Ferre-anah, which appears to have been the largest city of Bizacium, notwithstanding the remains of its ancient grandeur, consist in a few granate and other pillars, which, by some extraordinary chance or benevolence of the Arabs, are left standing upon their pedestals. It has been exceedingly well watered; for, besides a plentiful brook that runs under the walls, there have been several wells within the city, each of them surrounded with a corridore, or gallery, and vaulted over with cupolas. Yet this, and a good air, are the only benefits and conveniences that Ferre-anah can urge in favour of its situation. For, if we except a small spot of ground towards the S. which the inhabitants cultivate, by refreshing it at proper times with the rivulet, all the rest of the circumjacent country is dry, barren, and inhospitable, for want of water. The prospect likewise (which is the only one it enjoys) to the westward, terminates, for the most part, upon some naked precipices; or else, where the eye has liberty to wander over some broken cliff, or through some narrow rugged valley, we are entertained with no other view than of a desert, scorched up with perpetual drought, and glowing with the sun-beams.

This lonesome situation, and the great scarcity of water in the adjacent country, may induce us to take Ferre-anah for the ancient Thala. For Sallust* informs us, that Thala was of great extent,

* Erat inter ingentes solitudines oppidum magnum atque valens

tent, situated like Capsa in the midst of mountains and deserts; and that there were some fountains without the city; all which circumstances agree exactly with the situation of Ferre-anah. It is recorded likewise, that Jugurtha*, after he was defeated by Metellus, fled to the desert, and from thence directed his flight to Thala. Thala then must have lain somewhere to the eastward of the place from whence he fled; for had it belonged to the western parts of the deserts of Numidia, Jugurtha†, as it is related in another place, would not have had that exceedingly long journey, through a succession of deserts, to the Gætuli, in as much as their country lay immediately behind the Mauritaniæ. Sallust acquaints us further, that the nearest river to Thala was at fifty miles distance‡; and that Metellus, in his pursuit of Jugurtha, took in there a provision of water for his journey over the interjacent desert. Now, whether Metellus,

lens, nomine Capsa: cujus conditor Hercules Libys memorabatur, ** Metellus Thalam magna gloria ceperat, haud dissimiliter situm, munitumque: nisi quod apud Thalam non longe a mœnibus aliquot fontes erant. Sall. Bell. Jug. § 94.

* Ea fuga Jugurtha impensius modo rebus suis diffidens, cum perfugis et parte equitatus in solitudines, dein Thalam pervenit. *Id.* § 78.

† Jugurtha postquam, amissa Thala, nihil satis firmum contra Metellum putat, per magnas solitudines, cum paucis profectus, pervenit ad Gætulos. *Id.* § 82.

‡ Inter Thalam flumenque proxumum, in spatio millium quinquaginta, loca arida atque vasta esse cognoverat (Metellus). Igitur omnia jumenta sarcinis levari jubet, nisi frumento dierum decem: ceterum utres modo et alia aquæ idonea portari, &c. *Id.* § 78.

according as the late defeat happened near Cirta or Vacca, *i. e.* Bayjau, (for it is uncertain at which place), directed this his pursuit after Jugurtha to Thala by Tipasa, if the battle was near Cirta, or by Sufetula if it was at Vacca, because several narrow defiles and rugged mountains will not permit an army to pass conveniently by Cassareen, where there is likewise a river, we have either the river Hataab, or else the river of Sufetula, that will very well answer to this geographical circumstance. Whereas, had Thala been situated in the Sahara, to the westward or southward of Numidia, there would have been no necessity for making this provision of water; in as much as, in those parts of Gætulia and Numidia, there is no scarcity at all both of rivulets and fountains. Neither indeed can we suppose Thala to have been a city of the Beni Mezzab, or of the country of Wadreag, the only remaining districts that can lay claim to it; because the nearest river to any of these places is at much more than fifty miles distance, not to mention the want there will still be of other geographical circumstances, which correspond exactly with Ferre-anah. Ferre-anah therefore, for these reasons, may be well taken for the ancient Thala, that has been so much inquired after by the modern geographers.

Ferre-anah differs very little in sound from Feraditana, of which name there were two episcopal sees in the middle age. What is related also concerning the situation of Telepte, agrees likewise

wise with this place; and as Thala perhaps is not mentioned in history by any author later than Tacitus*, (for Florus† seems to speak of it as in the time of Metellus), or Telepte by any other earlier than St Cyprian‡, there may be some room to conjecture that Thala and Telepte were the same. Procopius moreover describes Telepte, as a frontier town‖ of this province; such as we find Ferre-anah to have been. The author likewise of the Itinerary, according to the annotations of Cellarius§, places Tacape and Telepte in the same direction with Capse, and at equal distances, or LXX Roman M. from it. Now the first of these circumstances agrees well enough with Ferre-anah, in as much as it lies in a N. W. and S. E. direction nearly with Tacape and Capse, *i. e.* Gabs and Gafsa, according to their present names. But the other circumstance indeed, of their being equi-distant from Capse, can be admitted only with some restriction; because Gafsa lies XC M. from Gabs, and XLV only from Ferre-anah. However, the whole distance betwixt Gabs, by the way of Gafsa to Ferre-anah, is

* Præsidium, cui Thala nomen. Tacit. Annal. l. iii. c. 31.

† Thalam, gravem armis, Thesauroqueregis, deripuit (Metellus). L. Flor. l. iii. cap. 1.

‡ Donatianus Teleptensis primæ sedis episcopus Prov. Byzacenae. Donatianus Teleptensis primus Concil. Carthag.

‖ Εν ισχατια της χωρας. De Ædif. c. 6.

§ Ex mediis ** sola Capse nota est ex Ptolemæo, per quam si a Tacapis ducas lineam et simul milliaria attendas quæ inter Capsen sunt et Telepten, in plagam et locum ubi Telepte fuit, linea perducet. Cell. Geogr. Antiq. l. iv. c. 4.

is actually CXXXV M. which are not much short of the CXLI M. that are laid down betwixt Telepte, Capse, and Tacape, by the Itinerary.

Twelve leagues to the S. E. by E. of Ferre-anah, is Gafsa, the ancient Capsa or Capse, another of the strong cities of Jugurtha. It is built upon a rising ground in the like melancholy situation with Ferre-anah; with this difference only, that here the landscape is somewhat more gay and verdant, by the prospect we have from it of the palm, the olive, the pistachio, and other fruit trees. But this agreeable scene is of small extent, and serves merely to refresh the eye in the view it is to have afterwards of an interchange only of barren hills* and vallies. The water which refreshes these plantations arises from two fountains; the one within the citadel, the other in the centre of the city. The latter, which was probably the Jugis Aqua of Sallust†, as it might be likewise the Tarmid‡ of Edrisi, was formerly covered with a cupola. It is still walled round, and discharges itself into a large bason, designed originally to bathe in. This fountain and the other unite before they leave the city, and form a pretty large brook, which, from

* Ebræi enim קפץ est constringere. Hinc merito קפצה Capsa dicitur, quam undique premebant et in arctum cogebant vastæ solitudines, ut et montes. Boch. Chan. l. iv. c. 24.

† Capsenses una modo, atque ea intra oppidum Jugi aqua, cetera pluvia utebantur. Sall. Bell. Jug. § 94.

‡ Urbs Cafsa pulchra est: habet mœnia, et fluvium excurrentem, cujus aqua præstantior est aqua Castiliæ: habet etiam intra se fontem, qui vocatur Al Tarmid. Geogr. Nub. p. 86.

from the quantity of the water, and the rapidity of the stream, might continue its course to a great distance, were it not constantly employed and drunk up in the uses above mentioned.

In the walls of some private houses, and particularly of the citadel, a weak modern building that faces the Jereed, there is a great confusion of altars, granate pillars, entablatures, &c. which, when entire, and in their proper situations, must have been great ornaments to the city. But the following imperfect inscriptions are all that fell in my way; in the first of which is preserved the ancient name, as it may be presumed, of this city. And from this circumstance, together with the Jugis Aqua, so particularly described by Sallust, and appropriated to Capsa, we may receive sufficient proof that the Capsa of Sallust and Ptolemy were the same; notwithstanding what Bochart* and Cellarius† have supposed to the contrary.

Upon a square Stone.

- - - - ORTVM NOSTRORVM - - - -
- - - - MAGISTRVM MILIT - - - -
- - - - - - TINIANE CAPSE - - - - - -

Upon a Pillar.

IMPERATOR M. AVRELIVS ANTONINVS PIVS AVGVSTVS PART. MAX. BRIT. MAX. TRIB. POT. COS. - - - - - - FEST.

Gorbata

* Chan. l. i. c. 24. † Antiq. l. iv. c. 4. p. 91.

Gorbata lies four leagues to the S.S.W. of Gafsa, with a brook of brackish water running by it; which notwithstanding, by digging pits, and letting it percolate into them through the interjacent banks of sand, becomes thereby tolerably palatable. It is built upon one of those hemispherical hillocs that lie in great variety round about it; affording a prospect particular and delightful enough at a distance. Gorbata should be the ancient Orbita, which, together with Capsa, are placed by Ptolemy among the eastern cities of Adrumetum; the shape and fashion perhaps of these little eminences might have given occasion to the name.

After Gorbata, we enter upon that part of the Sahara which is called, Al Jeridde, or El Jereed, i. e. *The dry Country*, being of the very same nature and quality with those parts of Gætulia which have been already described. Here the villages are built in the same manner, with mud walls, and rafters of palm trees; so that very little more will be required in the description of this, than to give an account of the Lake of Marks, and to enumerate the principal villages, formerly the seats of the Cinethii, Machlyes, Auses, and Maxyes of the old geography.

We are to observe, therefore, that there are few or no antiquities, nor indeed any thing worthy of our notice at Shekkah, the Cerbica of Ptolemy, eighteen leagues to the S.W. by W. of Gafsa; at Te-gewse, the Tichasa, twelve leagues to

to the S.W. by S.; at Ebba, the Thabba, in the neighbourhood of Te-gewse; at Tozer, the Tisurus, four leagues to the S.W. of Te-gewse; at Nefta, the Negeta, five leagues to the S.W. of Tozer. In crossing the Lake of Marks into the district of Nifzowah, the like remark may be made at Telemeen, the Almæna, ten leagues to the E.S.E. of Te-gewse; at Ebillee, the Vepillium, two leagues to the S.E. of Telemeen; and at the many other villages of the Jereed; though, by several pieces of granate and other marble, by the almost surprising preservation of their old names, by a word or two likewise of some ancient inscription, the Romans may be traced out through most of these villages. The trade and interest of them all, lies altogether in dates; which they exchange for wheat, barley, linen, and other commodities, that are brought hither from all parts of this, and of the neighbouring kingdoms. At Tozer particularly, whose dates are the most esteemed, and which is become thereby the principal mart, there is a great traffic carried on by several merchants, who travel once a year as far as the Niger, and bring with them from thence a number of black slaves, whom they usually exchange for dates, at the rate of one black for two or three quintals of that fruit.

The Shibkah El Low-deah, or *Lake of Marks*, divides the villages in the neighbourhood of Tozer, from those in the province of Nif-zowah. It is so called from a number of trunks of palm trees

trees that are placed at proper distances to direct the caravans in their marches over it. Without such assistances, travelling here would be both dangerous and difficult, as well from the variety of pits and quick-sands, that could not otherwise be avoided, as because the opposite shore, (as we may properly call it), either in passing from Te-gewse, to the province of Nifzowah, or from hence to Te-gewse, has no other tokens to be known by, besides their date trees. And as these are rarely seen at above five hours distance, or sixteen miles at the most, great mistakes, without such convenient marks and directions, might be committed in passing over a plain of this extent, where the horizon is as proper for astronomical observations as the sea itself.

This lake reaches near twenty leagues from E. to W. and the breadth, where I passed it, was about six. Yet it is not all of it a collection of water; there being several dry places interspersed all over it that look like so many islands, to which they have been very properly compared by the ancients. To the eastward especially, in the same meridian with Telemeen, there is one of these islands, which, though uninhabited, yet is very large, and well stocked with date trees. The Arabs tell us, that the Egyptians, in one of their invasions of this country, halted here for some time; and that this plantation originally sprung from the stones of those dates which they brought along with them

them for their provisions. And probably, from this account and tradition, the adjacent portion of the circumambient lake might have been called Bahyre Pharaoune, i. e. *The Plains of Pharaoh.*

The situation of this lake, with regard to the sea, the Syrtes, and the river Triton, should induce us to take it for the Palus Tritonis of the ancients; and that the island I have mentioned is the Chersonesus of the Sicilian historian *, and the Phla of Herodotus. Pallas† likewise, who, with the Libyan women, attended Sesostris in his Asiatic expedition, and was supposed to owe her origin to this lake, might have made this island the chief place of her residence. Mela places the Palus Tritonis near, or upon the sea coast; and Callimachus, as he is quoted by Pliny‡, on this, (*i. e.* on the Cyrenaic) side of the lesser Syrtis; both which circumstances agree with the present topography of this lake. But we shall still be at a loss to account for the river Triton, which, according to Ptolemy and other ancient geographers, is made to pass through this lake, in its course to the sea. For the river, (and there is no other at a very great distance)

* Τας δ' εν Αμαζονας ** κτισαι πολιν μεγαλην εντος της Τριτωνιδος λιμνης, εν απο του σχηματος στρωσασι Χερρονησον. Diod. Sic. Hist. l. iii. p. 130.

† Την Αθηναν μικρον προ τουτων των χρονων γεγενημενην [γεγενημενην] φανηναι επι τ[illegible]ιτωνος ποταμου δι ον και Τριτωνιδα προσηγορευσθαι. *Id. ibid.* l. iii. p. 142.

‡ Plin. l. v. c. 4.

which falls into the sea at Gabs, the ancient Tacape, must undoubtedly be the Triton; yet, as I have already observed, it has not the least communication with this lake. And besides, the water both of this river and of the brook of El Hammah, which lies nearer to the lake, is very sweet and wholesome; whereas that of the lake, (and indeed of most others that I have tasted in Africa), has a saltness not inferior to sea water; a circumstance which alone may be a sufficient proof, notwithstanding the concurrent accounts of the old geography, too much followed by the modern, that there could be no communication betwixt them. This circumstance, however, may be a proof that the Lake of Marks, or the Palus Tritonis, was likewise the Lacus Salinarum of Æthicus and Isidore.

Leaving Ebillee and Mags, we travel near xxx M. through a lonesome uncomfortable desert, the resort of cut-throats and robbers, where we saw the recent blood of a Turkish gentleman, who, with three of his servants, had been murdered two days before by these assassins. Here we were likewise ready to be attacked by five of these Harammees, who were mounted upon black horses, and clothed, to be the less discerned, with burnooses (i. e. *cloaks*) of the like colour. But finding us prepared to receive them, they came up peaceably to us, and gave us the *aslemmah*. Through all this dreary space, we meet with neither herbage nor water,

till

till we arrive within a few miles of El Hammah.

El Hammah lies four leagues to the westward of Gabs, being one of the frontier towns of the Tuniseens, where they have a small castle and garrison. The old city is at a little distance, still preserving some tokens of antiquity, though nothing considerable. The inscriptions particularly, which are mentioned by Dapper* and Leo, no longer subsist; having undergone the like fate with the other ancient monuments and structures of this place.

El Hammah, to distinguish it from other cities of the like name, is generally called El Hammah of Gabs, i. e. *The Baths of Gabs* or *Tacape*; the same with the Aquas Tacapitanas, which might be its ancient name. For the XVII or XVIII M. in the Itinerary, which is the distance betwixt Tacape and the Aquas Tacapitanas, is the very same that lies betwixt Gabs and El Hammah. These baths are sheltered from the weather by low thatched hovels; and their basons, which, like those at Mereega, are about twelve feet square, and four in depth, have, a little below the surface of the water, some benches of stone for the bathers to sit upon. One of these baths is called, The Bath of the Lepers; and below it the water stagnates and forms a pool, the same perhaps with the Lake of Lepers, mentioned by Leo. A small rivulet is formed

* Atl. Geogr. vol. vi. p. 164. J. Leo, p. 225.

formed by the water which flows from these baths; which, after it has been conducted in a number and variety of subdivisions through the adjacent gardens, is again united; and in directing its course towards the Lake of Marks, becomes *rashig*, and loses itself in the sand. And probably this circumstance, together with the vicinity of the sources of the Triton to this rivulet, (though they have not the least communication with each other), might give occasion to the above mentioned error in the ancient geographers, of deducing the Triton from the Palus Tritonis or *Lake of Marks*. And this may be the more plausible, as few or no curious persons have hitherto had the hardiness to traverse over these deserts, the abode and resort, as I have observed, of cut-throats and assassins, and consequently where there could have been no opportunity to rectify the mistake.

The principal Arabs of this Winter Circuit, are the various subdivisions of the Farasheese and Welled Seide, the most considerable and numerous tribes of this kingdom. The latter extend themselves chiefly along those districts, that have been described under the names of Sahul and Dackul; but the Farasheese, who possess the midland country, are more frequently met with near Spaitla and Fussanah. The Nememshah, another very powerful clan, rarely pay any homage to the Tuniseens, and rove uncontroulably to the westward of the Farasheese and of the Welled Seedy Boogannim, as far as Gellah

lah and Tipasa, even to the very *douwars* of the Henneishah. Welled Seedy Boogannim, with their sanctuary, lie to the northward of the plains of Fussanah, as far as the mountains of Ellouleejah and Hydrah; and to the eastward of them, near Sbeebah and Kisser, are the encampments of the Welled Omran. The Welled Matthie cultivate the rich country near Yousef and Zowareen; neither do the Welled Ya-goube enjoy a less fertile situation near the walls of Keff. The Bedoweens upon the frontiers, are the Welled Booguff, who frequently dispute the passage of the Serratt, with the Woorgah, a formidable clan under the jurisdiction of the Algerines.

THE

NATURAL HISTORY

OF

BARBARY;

PARTICULARLY OF

THE KINGDOMS

OF

ALGIERS & TUNIS.

VOLUME I.—PART III.

CHAPTER I.

OF THEIR HUSBANDRY, &c.

SECTION I.

Of the Air, Winds, Weather, Seasons, &c.

THE Tell, or cultivated parts of these kingdoms, lying betwixt 34° and 37° N. lat. enjoy a very wholesome and temperate air, neither too hot and sultry in summer, nor too sharp and cold in winter. During the space of twelve years that I attended the Factory of Algiers, I found the thermometer twice only contracted to the freezing point, and then the whole country, which was very unusual, was covered with snow; nor ever knew it rise to sultry weather, unless the winds blew from the Sahara. The seasons of the year insensibly fall into one another; and the great equability in the temperature of this climate appears further from this circumstance, that the barometer shews us all the revolutions of the weather in the space of 1 inch and $\frac{3}{10}$, or from 29 inches and $\frac{1}{10}$ to 30 inches $\frac{4}{10}$.

The winds are generally from the sea; *i. e.* from the W. by the N. to the E. Those from

the east are common at Algiers from May to September; and then the westerly winds take place and become the most frequent. Sometimes also, particularly about the Equinoxes, we very sensibly experience that force and impetuosity which the ancients have ascribed to the Africus*, or S.W. wind, called La-betch by these mariners.

The southerly winds, or those from the Sahara, which are usually hot and violent, are not frequent. However, they blow sometimes for five or six days together in July and August, and are so excessively suffocating, that, during their continuance, the inhabitants, in order to generate fresh air, are obliged frequently to sprinkle the floors of their houses with water, or vinegar, which is the most refreshing. In the latter end of January 1730-31, a violent hot southerly wind immediately followed the thawing of the snow; which, for the space of two months, had covered the adjacent country. But both these phenomena were looked upon as very surprising and unusual.

The winds from the W. the N.W. and the N. are attended with fair weather in summer, and with rain in winter. But the easterly winds, no less than the southerly, are for the most part dry, though

* Africus furibundus ac ruens ab occidente hiberno. Seneç. Nat. Quæst. 5.

Una Eurusque Notusque ruunt, creberque procellis
Africus. *Virg. Æn.* i. 89.

Luctantem Icariis fluctibus Africum
Mercator metuens. *Hor. Carm.* l. i. od. 1.

though accompanied with a thick and cloudy atmosphere in most seasons. It is particular enough, that the mountains of Barbary and those of Italy and Spain should be differently affected with the same wind. For the former are constantly clear in easterly winds, but capped and clouded with those from the west, particularly a little before and during the time of rain; the contrary to which, I am informed, falls out in Spain and Italy.

The barometer rises to 30 inches $\frac{3}{10}$ or $\frac{1}{10}$ with a northerly wind, though it be attended with the greatest rains and tempests. But there is nothing constant and regular in easterly or westerly winds; though for three or four months together, in the summer, whether the winds are from one or the other quarter, the quicksilver stands at about thirty inches, without the least variation. With the hot southerly winds, I have rarely found it higher than 29 inches and $\frac{3}{10}$, which is also the ordinary height in stormy wet weather from the west.

A TABLE, *shewing the Quantity of Rain that fell at Algiers.*

From Autumn 1730, *to Spring* 1731.

	Inches.
Several drizling Showers in Sept. and Oct.	0 ,73.
Oct. 29, 30	1 ,80.
31	0 ,35.
Nov. 2	0 ,20.
11	0 ,45.
28	1 ,00.
29	0 ,45.
30	1 ,53.
Dec. 1	2 ,15.
17	1 ,60.
24	0 ,63.
27	1 ,15.
30	0 ,65.
Jan. 2	1 ,10.
4	0 ,26.
5	0 ,90.
6	1 ,00.
7	1 ,43.
9	0 ,70.
11	1 ,10.
12	0 ,80.
13	1 ,20.
18	1 ,16.
21	0 ,35.
30	0 ,35.
Feb. 1	0 ,85.
17	0 ,80.
19	0 ,25.
22	0 ,33.
25	0 ,60.
26	0 ,80.
28	0 ,20.
March 1	0 ,20.
29	0 ,25.
April 1	0 ,80.
10	0 ,25.
13	0 ,15.
15	2 ,03.
24	0 ,13.
	30 ,68.

From Autumn 1732, *to Spring* 1733.

	Inches.
Oct. 7	1 ,35.
11	0 ,33.
15	4 ,25.
20	0 ,25.
26	1 ,35.
28	1 ,00.
Nov. 1	1 ,75.
6	2 ,60.
11	3 ,30.
15	0 ,20.
18	2 ,00.
29	0 ,35.
Dec. 2	0 ,53.
6	0 ,90.
7	1 ,43.
8	0 ,10.
11	0 ,45.
20	0 ,50.
24	1 ,33.
26	0 ,55.
28	1 ,00.
30	0 ,10.
Jan. 13	0 ,15.
16	1 ,30.
19	0 ,30.
Feb. 7	0 ,20.
10	0 ,90.
11	1 ,10.
13	0 ,90.
19	0 ,40.
March 5	2 ,30.
6	0 ,95.
7	1 ,00.
8	0 ,30.
12	0 ,90.
13	0 ,90.
14	1 ,85.
15	0 ,65.
19	0 ,30.
April 1	0 ,80.
4	0 ,55.
9	0 ,75.
16	1 ,00.
17	0 ,35.
30	0 ,30.
May 2	0 ,50.
	44 ,27.

The

The ordinary quantity of rain which falls yearly at Algiers is, at a medium, twenty-seven or twenty-eight inches. In the years 1723-4, and 1724-5, which were looked upon as dry years, there only fell about twenty-four inches; whereas, in 1730-1, which may be placed among the wet years, the quantity was upwards of thirty. The rains were still more copious *an.* 1732-3, amounting to more than forty inches; but this was so extraordinary, that the like had rarely happened. The showers, particularly Oct. 15. and Nov. 11. were so remarkably heavy and frequent, that the pipes contrived to convey the rain water from their terraces, as they call the tops of their flat roofed houses, were not wide enough to receive it. Whilst I was at Tunis in February and March 1727-8, it rained forty days successively; but I have not known the like at Algiers, where it seldom rains above two or three days together, after which, there is usually a week, a fortnight or more of fair and good weather.

Little or no rain falls in this climate during the summer season; and in most parts of the Sahara, particularly in the Jereede, they have seldom any rain at all. It was likewise the same in the Holy Land, Prov. xxvi. 1. where rain is accounted an unusual thing in harvest. 2 Sam. xxi. 10. where it is also mentioned, "from har-"vest, till rain dropped on them;" *i. e.* their rainy season fell out, as in Barbary, in the autumnal and winter months; the latter end of the ninth month, which answers to our January, being described

scribed particularly (Ezra x. 9. 13.) to be a time of much rain. Babylon is also described by Strabo, l. xv. p. 506. to have been in the like condition with Tozer, and the villages of the Jereede: Κεραμω δ' ου χρωνται· ουδε γαρ κατομβρουνται, says that curious author.

When I was at Tozer in December, A. D. 1727, we had a small drizling shower that continued for the space of two hours; and so little provision was made against accidents of this kind, that several of the houses, which are built only as usual (p. 42. 138.) with palm branches, mud, and tiles baked in the sun, corresponding perhaps to, and explanatory of, the untempered mortar, Ezek. xiii. 11. fell down by imbibing the moisture of the shower. Nay, provided the drops had been either larger, or the shower of a longer continuance, or *overflowing*, in the prophet's expression, the whole city would have undoubtedly dissolved, and dropt to pieces. The like also, to compare great things with small, might have happened, upon the same occasion, even to such of the Egyptian pyramids as are made of brick; the composition whereof, being only a mixture of clay, mud, and (Exod. v. 7.) straw*, slightly blended and kneaded together, and afterwards baked in the sun, would have made as little resistance. The straw which keeps these bricks together, and still preserves its original colour, seems to be a proof that these bricks were never burnt, or made in kilns.

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* Paleis cohærent lateres. Phil. Jud. in vita Mosis.

SECTION II.

Of their Husbandry, and Products.

THE first rains fall here some years in September, in others a month later; after which, the Arabs break up their ground, in order to sow wheat and plant beans. This commonly falls out about the middle of October; but the sowing of barley, and the planting of lentils and garvancos, as they call the cicer or chich pea, is a fortnight or three weeks later, or not till the end of November. If the latter rains fall as usual in the middle of April, (in the Holy Land we find they were a month sooner, Joel ii. 23.) the crop is reckoned secure; the harvest coming on in the latter end of May, or in the beginning of June, according to the heat and quality of the preceding seasons.

Two bushels and an half of wheat or barley, are sufficient to sow as much ground, as a pair of beeves will plow in one day; which is, a little more or less, equal to one of our acres. I could never learn that Barbary afforded yearly more than one crop; one bushel yielding ordinarily from eight to twelve, though some districts may perhaps afford a much greater increase, for it is common to see one grain produce ten or fifteen stalks. Even some grains of the Murwaany wheat, which I brought with me to Oxford, and sowed in the Physic Garden, threw out each of them

them fifty. But Muzeratty, one of the late Kaleefas, or vice-roys of the province of Tlemsan, brought once with him to Algiers a root that yielded four-score; telling us, that, in consequence of a dispute concerning the respective fruitfulness of Egypt and Barbary, the Emeer Hadge, or prince of the western pilgrims, sent once to the bashaw of Cairo, one that yielded six-score. Pliny* mentions some that bore three or four hundred. It likewise happens, that one of these stalks will sometimes bear two ears, whilst each of these ears will as often shoot out into a number of lesser ones, thereby affording a most plentiful increase. And may not these large prolific ears, when seven are said to come up upon one stalk, Gen. xli. 5. explain what is further mentioned, ver. 47. of the seven fruitful years in Egypt, *viz.* that "the earth brought *them* forth "by HANDFULLS?"

But there is one kind only of wheat and barley, which is generally cultivated; and these are each of them produced in such plenty, that whilst Oran was in the possession of the Algerines, our English merchants usually shipped off from thence every year, seven or eight thousand ton,

* Tritico nihil est fertilius: hoc ei natura tribuit, quoniam eo maxime alat hominem: utpote cum e modio, si sit aptum solum, quale in Byzacio Africæ campo, centeni quinquageni (centum solum alibi memorantur) modii reddantur. Misit ex eo loco Divo Augusto procurator ejus ex uno grano (vix credibile dictu) quadringenta paucis minus germina, extantque de ea re epistolæ. Misit et Neroni similiter CCCXL stipulas ex uno grano. Plin. l. xviii. c. 10.

ton, even of what could well be spared by the inhabitants. However, they both of them differ in quality, according to the ground whereon they are sown. For what grows upon the plains of Busdeerah, is accounted the best in the kingdom of Tunis; whilst at Algiers, the corn of Tessailah and Zeidoure, and especially the Murwaany, as they call a larger sort of wheat at Medea, keep up the greatest reputation.

Near the Sikke and Habrah, in the Mattijiah, upon the banks of the Hamah below Constantina, and all along the Mejardah, in all which places they have a great command of water during the whole summer, the inhabitants cultivate rice, Indian corn, and particularly a white sort of millet called Drah*, which they prefer to barley in fattening their cattle. The sparrows, which in the open country build upon trees only, the linnets, goldfinches, and other little birds, are so fond of this grain, that, when it grows ripe, they are obliged to watch it, and hinder them from settling upon it, by making all the day long a perpetual screaming and noise. The extemporary booths which they make with branches of trees, reeds and bulrushes, to shelter themselves, at these times, from the violent heat of the sun, and are entirely neglected and forsaken in the other seasons, may be the same, and for the like

* The Draba Arabum of the botanists, though a quite different plant, unquestionably comes from this, the former being a species of Thlaspi, with which millet has no manner of affinity.

purpose, *with the cottage in a vineyard*, and *with the lodge in a garden of cucumbers*, mentioned, Isa. i. 8. as emblems of the disconsolate state of Jerusalem.

Oats are not cultivated at all by the Arabs, the horses of this country (ἵπποι ἀκοστητοι, Hom. Il. z. 506.) feeding altogether upon barley and straw, the latter of which, as their grass is never made into hay, is the usual fodder in the Holy Land. This we learn from 1 Kings iv. 24. where it is said, *they brought barley and straw for the horses and dromedaries.—Like an ox that eateth hay*, Psal. cvi. should be, *like a beeve that eateth grass.*

These nations continue to tread out their corn after the primitive custom of the East. Instead of beeves, they frequently make use of mules and horses, by tying in like manner by the neck three or four of them together, and whipping them afterwards round about the Nedders *, as they call the treading floors, (the *Libycæ areæ*, Hor.) where the sheaves lie open and expanded, in the same manner as they are placed and prepared with us for threshing. This indeed is a much quicker way than ours, though less cleanly. For as it is performed in the open air, Hos. xiii. 3. upon any round level plat of ground, daubed over

* This figure and use of the Nedder seems to be implied, 1. In the Hebrew name גרן *goran*, from whence perhaps the Greek [illegible] Latin *gyrus*: 2. In the Greek appellation [illegible] Ethiopic, *awdy*; viz. from whipping the [illegible] corn round about or in a circle.

over with cow's dung, to prevent, as much as possible, the earth, sand, or gravel from rising; a great quantity of them all, notwithstanding this precaution, must unavoidably be taken up with the grain. At the same time, the straw, which has been taken notice of as their chief and only fodder, is hereby shattered to pieces; a circumstance very pertinently alluded to, 2 Kings xiii. 7. where the king of Syria is said *to have made the Israelites like the dust by threshing.*

After the grain is trodden out, they winnow it by throwing it up against the wind with a shovel; the το πτυον, Matt. iii. 12. Luke iii. 17. there rendered *a fan*, too cumbersome a machine to be thought of. Whereas, the text should rather run, *whose shovel*, or *fork*, the εργανον δικτυακον, as my learned friend, Mr Merrick, rather takes it to be, which is a portable instrument, *is in his hand*, agreeable to the practice that is recorded, Isa. xxx. 24. where both the shovel and the fan are mentioned, as *the chaff* that is thereby *carried away before the wind*, is oftener alluded to, Job xxi. 18. Psal. i. 4. Isa. xxix. 5. and xxxv. 5. Hos. xiii. 3. The broken pieces of Nebuchadnezzar's image particularly are very beautifully compared, Dan. ii. 25. to *the chaff of the summer threshing floor carried away by the wind.*

After the grain is winnowed, they lodge it in *mattamores*, or subterraneous magazines, as the custom was formerly of other nations*, two or three

* Utilissime servantur (frumenta) in scrobibus, quos Siros, (Σιρους,

three hundred of which are sometimes together, the smallest holding four hundred bushels. Hirtius * acquaints us, that the Africans made use of these pits for the greater security of their provisions from an enemy. It is more probable, that they were contrived in those earlier ages, as they continue to be to this day, for the greater ease and convenience of the inhabitants. For it cannot be supposed that either the ancient Nomades, or the present Arabs, would be at the expence of erecting store-houses of stone, when they could, at a much cheaper rate, and at every station where they encamped to gather in their harvest, be served with these.

Beans, lentils, kidney beans, and garvancos, are the chiefest of their pulse kind. Pease, which till of late were known in the gardens only of the several Christian merchants, are sown with the first rains, and blossom in the latter end of February, or in the beginning of March. Beans are usually full podded at that time, and continue during the whole spring; which, after they are boiled and stewed with oil and garlic, are the principal food of persons of all distinctions. After them, lentils, kidney beans, and garvancos begin to be gathered; the first of which are dressed, in the same manner, with beans, dissolving easily

(Σιρυς, Var. l. i. c. 57.) vocant, ut in Cappadocia et in Thracia. In Hispania et Africa, ante omnia, ut sicco solo fiant, curant; mox ut palea substernatur. Præterea cum spica sua conduntur, [non ita hodie mos Africæ est]. Ita frumenta si nullus spiritus penetret, certum est nihil maleficum nasci. Plin. l. xviii. c. 30.

* Hirt. Bell. Afric. § 57.

easily into a mass, and making a pottage of a chocolate colour. This we find was the red pottage which Esau, from thence called Edom, exchanged for his birth-right*. But garvancos are prepared in a different manner, neither do they grow soft, like other pulse, by boiling; and therefore never constitute a dish by themselves, but are strawed singly as a garnish over cuscasowe, pillowe, and other dishes. They are besides in the greatest repute, after they are parched in pans and ovens; then assuming the name of leblebby. This seems to be of the greatest antiquity, for Plautus† speaks of it as a thing very common in his time; the like observation we meet with in Aristophanes‡: neither is there, as far as I have been informed, any other pulse prepared in this manner. The leblebby therefore of these times may probably be the [קלי *kali*] parched pulse‖ of the Holy Scriptures, as Cassianus supposes them to be the τρωγαλια of the Greek authors§. They have likewise been taken¶ for the pigeons dung, mentioned at the siege of Samaria. And indeed, as the cicer is pointed at one end, and acquires an ash colour in parching, the first of which circumstances answers to the figure,

* Gen. xxv. 30. and 34.

† Tam frictum ego illum reddam, quam frictum est cicer. Plaut. in Bacch. iv. v. ver. 7.

‡ Ανθρακιτων τυρεβινθυ. Aristoph. in Pace.

‖ 2 Sam. xvii. 28. Vid. Hieronym. Vers.

§ Superintulit canistrum habens cicer frictum, quod illi Τρωγαλια (*i. e.* Bullaria) vocant. Cassian. Collat. viii.

¶ Vid. Boch. Hieroz. par. post. l. i. c. 7.

gure, the other to the usual colour of pigeons dung, the supposition is by no means to be disregarded.

After their corn and pulse, we are to take notice of the roots, pot-herbs and fruit, of which there is not only great plenty and variety, but a continuance or succession, at least of one kind or other, throughout the whole year. To give therefore a specimen of the kitchen and fruit gardens of Barbary, we are to observe, that turnips, carrots, and cabbages, are equally good and common in most seasons. The lift el hashoure, a small parsnip-like turnip, with fibrous roots, has a taste so agreeably pungent, that it is held in the highest esteem, and sold by weight. A turnip like this is sometimes brought from Hamburgh, lettuce, or choss, according to the generical name. Endive, cress, chervil, spinage, all sorts of beets, with the young shoots of the wild and garden artichoke, are in season from October to June; and then follow, during the rest of the summer, calabashas, mellow-keahs*, bedinjanns, and tomatas; each of them in its turn gives a relish to their soups and ragouts. Neither should cazbar or coriander be omitted, as it has

* Mellou-keah, or mulookiah, מלוחיא, as in the Arabic, is the same with the melochia, or corchorus J. B. II. 982. J. R. H. 259. being a podded species of mallows, whose pods are rough, of a glutinous substance, and used in most of their dishes. Mellow-keah appears to be little different in name from מלוח, Job xxx. 4. which we render mallows; though some other plant of a more saltish taste, and less nourishing quality (as it is joined with the roots of juniper trees) may be rather intended.

has always a principal share in the Moorish cookery. Sellery and colliflowers arrive here to great perfection. They are sown in July, and fit for gathering the February or March following. I have seen several colliflowers very white, solid, and compact, that measured a yard or more in circumference. They begin to gather musk, and water melons, about the latter end of June; the first of which are little superior in taste to our own, but the latter, for want of a proper heat, have rarely or never been raised to perfection in the northern climates. Doubtless the water melon, or angura, or pistacha, or dillah, as they call it here, is providentially calculated for the southern countries, as it affords a cool refreshing juice, assuages thirst, mitigates feverish disorders, and compensates thereby, in no small degree, for the excessive heats not so much of these as of the more southern districts.

In speaking of the fruit garden, we are to begin with the palm tree, of which there are several large plantations in the maritime as well as in the inland parts of this country; though such only as grow in the Sahara, viz. in Gætulia and the Jereeda, bring their fruit to perfection. They are propagated chiefly from young shoots, taken from the roots of full grown trees, which, if well transplanted and taken care of, will yield their fruit in their sixth or seventh year; whereas, those that are raised immediately from the kernels, will not bear till about their sixteenth. This method of raising the φοινιξ, or *palm*, and (what

(what may be further observed) that, when the old trunk dies, there is never wanting one or other of these offsprings to succeed it, may have given occasion to the fable of the bird* of that name dying, and another arising from it.

It is well known that these trees are male and female, and that the fruit will be dry and insipid without a previous communication with the male. In the month of March or April therefore, when the sheaths that respectively inclose the young clusters of the male flowers and the female fruit, begin to open, at which time the latter are formed and the first are mealy, they take a sprig or two of the male cluster, and insert it into the sheath of the female; or else they take a whole cluster of the male tree, and sprinkle the meal or farina of it over several clusters of the female†. The latter practice is common in Egypt, where they have a number of males; but the trees of Barbary are impregnated by the former method, one male being sufficient to impregnate four or five hundred females‡.

The Africans call this operation Dthuckar, which we may render the *fœcundating*, or *admission of the male*. The same word is likewise used, instead of the ancient caprificatio‖, for the suspending

* Vid. Plin. lib. xiii. c. 4. Bochart Hieroz. l. vi. c. 5. parr. post. p. 2.

† Plin. l. xiii. c. 4. expresses this by, Pulvere tantum insperso fœminis.

‡ Vid. Phytogr. No. 204.

‖ Vid. Plin. Hist. Nat. l. xv. c. 19. Mense Junio, circa solstitium caprificandæ sunt arbores fici, id est, suspendendi grossi ex caprifico

pending a few figs of the male, or wild fig tree, upon the female, to hinder the fruit from dropping off or degenerating.

I was informed, that the palm tree arrives to its greatest vigour about thirty years after transplantation, and continues so seventy years afterwards, bearing yearly fifteen or twenty clusters of dates, each of them weighing fifteen or twenty pounds. After this period, it begins gradually to decline, and usually falls about the latter end of its second century. 'Cui placet curas 'agere sæculorum,' says Palladius, Oct. 12. 'de 'palmis cogitet conserendis.'

This φιλυδρον φυτον requires no other culture and attendance, than to be well watered once in four or five days, and to have a few of the lower boughs lopt off, whenever they begin to droop or wither. These, whose stumps or pollices, in being thus gradually left upon the trunk, serve, like so many rounds of a ladder, to climb up the tree, either to fecundate it, to lop it, or to gather the fruit, are quickly supplied with others, which gradually hang down from the top or crown, contributing not only to the regular and uniform growth of this tall, knotless, beautiful tree, but likewise to its perpetual and most delightful verdure. *To be exalted,* Ecclus xxiv. 14. or, *to flourish like the palm tree,* are as just and proper ex-

 pressions,

caprifico, lino, velut ferra, pertusi. Pallad. De re rust. l. iv. Caprificari (inquit Sipontinus) est adhibita caprifico, ne fructus propinquæ ficus ante maturitatem decidant, providere. Vid. Steph. Thes. in voce.

pressions, suitable to the nature of this plant, as *to spread abroad like a cedar*, Psal. xcii. 11.

It is usual with persons of better fashion, upon a marriage, at the birth or circumcision of a child, or upon any other feast or good day, to entertain their guests with the honey, or *dipse* as they call it, of the palm tree. This they procure, by cutting off the head or crown (the στεφανη of Theophrastus, to which the Hazazon Tamar is supposed to relate) of one of the more vigorous plants, and scouping the top of the trunk into the shape of a bason, where the sap in ascending lodges itself, at the rate of three or four quarts a day, during the first week or fortnight; after which, the quantity daily diminishes, and, at the end of six weeks, or two months, the juices are entirely consumed, the tree becomes dry, and serves only for timber or firewood. This liquor, which has a more luscious sweetness than honey, is of the consistence of a thin syrop, but quickly grows tart and ropy, acquiring an intoxicating quality, and giving by distillation an agreeable spirit or *arâky*, according to the general name of these people for all hot liquors extracted by the *alembick*.

After the palm, we are to describe the Lotus*, whose fruit is frequently mentioned in history. The Lotophagi also, a considerable people of these and the adjacent deserts, received their name from the eating of it. Herodotus† informs us, that the

* Phyt. No. 265.

† Herod. p. 278. Scyl. Perip. p. 49. Strab. Geogr. l. xvii. p. 1188. Ptol. Geogr. l. iv. c. 3.

the fruit was sweet like the date; Pliny*, that it was of the bigness of a bean, and of a saffron colour; and Theophrastus†, that it grew thick, like the fruit of the myrtle tree. From which circumstances, the lotus arbor of the ancients appears to be the same plant with the Seedra of the Arabs. This shrub, which is very common in the Jereede, and other parts of Barbary, has the leaves, prickles, flower, and fruit of the ziziphus, or jujeb; only with this difference, that the fruit is here round, smaller and more luscious, at the same time the branches, like those of the paliurus, are neither so much jointed nor crooked. This fruit is still in great repute, tastes something like gingerbread, and is sold in the markets all over the southern districts of these kingdoms. The Arabs call it Aneb enta el Seedra, or *the jujeb of the Seedra*, which Olavus Celsius had so great an opinion of, that he has described it as the Dudaim of the S. S.

Most of the other fruit trees of this country are common in Europe; of which the almond, the most early bearer, flowers in January, and gives its fruit in the beginning of April. Apricots

* Africa insignem arborem Loton gignit ** magnitudo quæ pyro, quanquam Nepos Cornelius brevem tradat. ** Magnitudo huic fabæ, color croci, sed ante maturitatem alius atque alius, sicut in uvis. Nascitur densus in ramis myrti modo, non ut in Italia cerasi: tam dulci ibi cibo, ut nomen etiam genti terræque dederit, nimis hospitali advenarum oblivione patriæ, &c. Plin. l. xiii. c. 17.

† Ο δε καρπος ἡλικος κυαμος· πεπαινεται δε ὡσπερ οι βοτρυες, μεταβαλλων τας χροιας. Φυεται δε καθαπερ τα μυρτα παραλληλα, πυκνος επι των βλαστων· εσθιομενος δε εν τοις Λωτοφαγοις καλουμενοις· γλυκυς· ἡδυς· και ασινης. Theoph. Hist. Plant. lib. iv. c. 4.

cots are fit to gather in May; but the sashee, or masculine apricot, is somewhat later, though much preferable, as the eating of it is never attended with surfeits. Whereas the common apricot occasions a variety of fevers and dysenteries, and is therefore known in the Frank language by the name of Matza Franca, or the *killer of Christians.* Apricot is a corruption of præcoqua, (in the modern Greek πρεκοκκια), on account of its forwardness.

In June, there are two or three sorts of plums and cherries, which are neither plentiful nor delicious. However, the cherry was formerly in so much esteem, that it was called, as it is at present, Hab el melleck, i. e. *The berry of the king.* About this time likewise, is the season for tout or mulberries; but apples and pears are not ripe before July or August, when both of them are in plenty and variety enough; though, if the sultan, *i. e.* the king pear, is excepted, all the rest are greatly inferior to the more ordinary kinds of our climate; neither will any of them keep till the autumn.

The black and white boccore, or early fig*, (the same we have in England, and which in Spain is called breba, quasi breve, as continuing only a short time), is produced in June, though the kermez, or kermouse, the fig properly so called, which

* *Bakarih*, Heb. בכירה, Primus fructus et præcox. Gol. Significat ficum præcocem, prodromum, sive prothericam. Schind. Lex. Jer. xxiv. 2. Hos. ix. 10.

which they preserve, and make up into cakes *, is rarely ripe before August. I have also seen a long dark coloured kermouse, that sometimes hangs upon the trees all the winter. For the kermouse, in general, continue a long time upon the tree before they fall off; whereas, the boccores drop as soon as they are ripe, and, according to the beautiful allusion of the prophet Nahum, (iii. 12.) *fall into the mouth of the eater upon being shaken.* We may observe further, that these trees do not properly blossom, or send out flowers, as we render הפרת, Hab. iii. 17. They may rather be said *to shoot out their fruit*, which they do like so many little buttons, with their flowers, small and imperfect as they are, inclosed within them. But further notice will be taken of the fig-tree, when we speak of the Holy Land.

Nectarines and peaches are ripe towards the middle of July, the former being much larger than ours, and of a better taste; and the latter, besides their excellent flavour, will commonly weigh ten ounces. August produces the first pomegranates; some of which are three or four inches

* 1 Sam. xxv. 18. When they are just formed, or not come to maturity, they are the פגים *phagim*, *i. e.* the ολυνθοι, συκα, ωμα, Cant. ii. 13. Apoc. vi. 13. and the grossi, Plin. l. xiii. c. 7. which terms may relate also to the immature fruit both of the summer and winter crops. Dried figs were the caricæ or σχαδες, and גרוגרות, as *cakes of figs* were called παλαθη and דבלים. Figs are likewise taken for the קיץ, or *summer fruit*, so often named in Scripture. *Kermez*, or *kermouse*, the Barbary name for figs, may have relation to *coreus*, the green or scarlet berry, or *kermez*, which gives the crimson dye, these figs being often of a red or violet colour; the *ficus violaceæ*, as the botanists call them.

inches in diameter, and of a pound weight. The pomegranates, or malum Punicum, as originally brought from Phœnicia, was formerly one of the most delicate fruits of the east, Numb. xiii. 23. and xx. 5. Deut. viii. 8. Cant. iv. 13. the orange, the apricot, the peach, or the nectarine, not having made their progress so early to the westward. Neither ought we to omit the prickly pear, or the fruit, as it is commonly thought to be, of the opuntia; called, perhaps from being first brought to them from Spain, kermez nassarah, or *the fig of the Christians.* Several families live upon it during the months of August and September, though it is never known to tinge the urine of a bloody colour, as it does in America, from whence this fruit, or the tena (for that is its proper Indian name, not unlike Heb. תְּאֵן or תְּאֵנָה *ficus*) originally came.

The wall-nut, and the olive, which only bears copiously every other year, are propagated all over Barbary. In some places also they have the pistachio tree; as also the chesnut, which is smaller, though of as good a relish as those from France or Spain. But the hasel nut*, the filbert, the strawberry, the gooseberry also, and currant†, are

* לוּז Heb. [*Luz*] is interpreted, (Gen. xxx. 37.) the *hasel tree*, instead of the *almond tree*, according to the true signification. What is rendered *nuts* likewise, Cant. vi. 11. should have been specified, and called *wall-nuts*; the Heb. אֱגוֹז. *ajouze*, and the Arabic *jeuz*, being the same. בָּטְנִים also, which we render simply *nuts*, Gen. xliii. 11. should be the *pistachio-nuts*.

† These have attained among the botanists the name *ribes*, or *ribesium*, very probably from the *rhibes* of the Arabian physicians, though

are not, as far as I know, the productions of this climate.

The grape ripens towards the latter end of July, and is ready for the vintage in September. The wine of Algiers, before the locusts destroyed the vineyards in the years 1723 and 1724, was not inferior to the best hermitage, either in briskness of taste or flavour. But since that time, it is much degenerated, having not hitherto (1732) recovered its usual qualities; though even with this disadvantage, it may still dispute the preference with the common wines of Spain or Portugal. The lemon, and sometimes the Sevil orange tree, is always in a succession of fruit and blossoms; but the China, as it is commonly called, having been transplanted from the country of that name much later, is still considered as a foreigner, and bears only towards the latter end of autumn. I need not mention the quince, the medlar, the jujeb and service tree, because their fruit is no where in great repute; at the same time, the trees themselves are the least ornaments of the fruit garden. Those plants which more immediately relate to the flower or the physic garden,

though of a different kind; the latter being with a parsnip-like root, with rough leaves, like bugloss or echium, but larger and broader, the root and leaves whereof being pounded and squeezed, yield a tart refreshing juice, which is used by the Turks in their sherbets and cooling liquors. As this therefore has a great affinity in taste with the juice of the gooseberry and currant; these, in want or deficiency of the former, might have been substituted in their place, and have assumed the same name. The dock above mentioned is thus described, *viz.* Lapathum acetosum orientale maximum et montanum; Syris, *rebass.* Beith, apud Golium.

garden, are ranged together alphabetically in the *Phytographia.*

But we should not leave these gardens, without observing, that there is nothing laid out in them with method, beauty or design; the whole being a medley only, or confusion of fruit trees, with beds or plantations of cabbages, turnips, beans, garvancos, &c.; nay, sometimes of wheat and barley interspersed. Fine walks, parterres, and flower-plats, would be to these people the loss of so much profitable soil; as planting in order and regularity, the study of soil and composts, or the aiming at any new improvements, would be so many deviations from the practice of their ancestors, whose footsteps they follow with the utmost devotion and reverence.

SECTION III.

Of the Soil, Salts, Mineral Waters, Hot Springs, &c.

THE soil, which supports all trees and vegetables, is, for the most part, of such a loose and yielding contexture, that, as I have already observed, an ordinary pair of beeves is sufficient in one day to plow a whole acre of it.

In the salt-petre works of Tlemsan, they extract about six ounces of nitre from every quintal of this soil, which is there of a dark colour; and at Dousan, in Gætulia, Kairwan, and some other

other places, they have the like quantity from a loamy earth, of a colour betwixt red and yellow. In the summer season, the banks of several rivers, to the depth of two or three fathoms, are studded all over with nitrous and saline knobs and exudations, which, besides the depth of the soil, shew us likewise how well it is saturated with these minerals.

For to this grand and inexhaustible fund of salts, we may in a great measure attribute the great fertility for which this country has always been remarkable *, and still continues to be so, without any other manuring, than burning, in some few places, the weeds and stubble. However, it is somewhat extraordinary, and for which we cannot account, that the province of Bizacium †, formerly in so much repute for its fertility, should at present be the most barren and unprofitable part of these kingdoms.

That salt is here the chief and prevailing mineral, appears as well from the several salt springs and mountains of salt, as from the great number of salinæ and shibkas, that we meet with almost in every district. The Wed el Mailah, near the

* Non quicquid Libycis terit
Fervens area messibus.
Senec. in Thyest.

Frumenti quantum metit Africa.
Hor. Sat. l. ii. *Sat.* 3. 87.

Possideat Libycas messes.
Mart. Epig. l. v. 85.

† Vid. Not. * p. 252.

western frontiers of the kingdom of Algiers, and the Serratt upon the eastern; the Hammam Mellwan, nine leagues to the S.S.E. of Algiers; the Salt River of the Beni Abbess, which runs through the Beeban; that of the Urbyah, near the Tittery Dosh; that from Jibbel Woosgar, in the neighbourhood of Constantina; the Mailah, that falls into the Shott over against Messeelah; the Bareekah, as it passes by Nickowse; and the river of Gorbata, upon the confines of the Jereed: these, I say, besides several rills and fountains of lesser note, are all of them either very salt or brackish. The water of the river Gorbata is made very palatable, by letting it percolate through some contiguous banks of sand, into little pits which are occasionally dug for that purpose; but the other rivers, having deeper channels, and running through a richer mould, are not capable of the like filtration.

The salt pits near Arzew lie surrounded with mountains, and take up an area of about six miles in compass. They appear like a large lake in winter, but are dry in summer, the water being then exhaled, and the salts that are left behind become crystalized. In digging for this salt, they pass through different layers of it, whereof some are an inch, others more in thickness, in proportion to the quantity of the saline particles wherewith the waters were impregnated before their respective concretions. In the like manner, we find the Salinæ betwixt Carthage and the Guletta; those of the Shott, and of other places,

places, either bordering upon, or lying within the Sahara.

Jibbel Had-deffa is an entire mountain of salt, situated near the eastern extremity of the Lake of Marks. The salt of it is of a quite different quality and appearance from that of the salinæ, being as hard and solid as stone, and of a reddish or purple colour. Yet what is washed down from these precipices by the dews, attains another colour, becomes as white as snow, and loses that share of bitterness which is in the parent rock salt. It may very properly be said to have lost, if not all, yet a great deal at least of its original savour. The salt of the mountains near Lwotaiah and Jibbel Miniss, is of a grey or blueish colour; and, without submitting to the like accidental purification, as at Had-deffa, is very agreeable to the palate; the first especially being sold at Algiers for a penny an ounce, which is a great sum, considering the small value of common salt all over this kingdom.

Of the like quantity and flavour is the salt of the Lake of Marks, and of the other lesser plains of the same nature. These are usually called sibkah or shibkah, i. e. *saltish plats of ground;* and lie commonly under water in winter, when they appear like so many extensive lakes; but are dry in summer, when they may be taken for so many bowling greens prepared for the turf. Such of the shibkas as have a hard and solid bottom, without any mixture of gritty mould, retain the salt that lies crystalized upon them after rain;

rain; but others, which are of a more oozy absorbent nature, seldom preserve any saline incrustations upon their surfaces. The chief substratum of the Lake of Marks, is like a tessellated pavement, made up of various little cubes of common salt; but in those shibkahs, that are of a soft and oozy composition, as near Warran and Kairwan, I could never observe any salt that was concreted; though the earth of them all is very pungent to the tongue, and by a proper solution and management, would undoubtedly yield a copious portion of it.

I have seen some large pieces of sal gem brought from the country of the Beni Mezzab; but salt-petre, called mellah haee, or *live salt*, by the Arabs, is never, that I know, found in substance or concreted, being always extracted by art. For which purpose, several troughs of brick or stone are erected, with wooden grates for their bottoms; and after having lined them within with mats made of dwarf palm or spartum, they fill them with salt-petre earth, sprinkling it with water every six or eight hours, for five or six days together. The water, by soaking through the earth, engages all the nitrous particles that are lodged in its way; and, draining afterwards through the mats, falls into small cavities, made on purpose to receive it. When they have thus obtained a sufficient quantity of brine, they pour it into caldrons, boil it up and refine it. There are several works of this kind at Tlemsan, Biscara, and Kairwan, besides others that are carried

carried on privately among the Kabyles and Arabs.

The principal use of their salt-petre, is in the composition of ba-route, or gun-powder; whereof the sulphur comes mostly from Europe, whilst the ashes of the butwak, or king's spear, or asphodelus, are rather chosen than those of charcoal. These people are well enough instructed in the art of graining the gun-powder; though something is still wanting, either in the ingredients themselves, or in the proportions of them, one ounce from our powder mills being equivalent to more than a quarter of a pound of that which is made in these countries.

Besides the several springs and rivulets of salt water, which I have here enumerated, these countries abound likewise with others that partake of sulphur and other minerals. In which class, besides the * Ain Kidran, or *Fountain of Tar*, and the Hamdh, a rich spaw water or acidula near the river Bishbesh, we may place the several Hammams †, or Thermæ. The Ain el Houte, which falls into the Tafna, together with the greatest number of the springs of the Jereed, are somewhat more than lukewarm; whilst those of Seedy Ebly, Warran, below Tlemsan, those of Mellwan, El Hammah of Gabs, and the lower bath at Mereega, are of a more intense heat, and very proper to bathe in. But the Hammam Meskouteen, and the upper bath at Mereega, are much too hot for that intention; the former boiling,

* Vid. p. 96.

† From whence our Humums.

boiling, as I made the experiment, a breast of mutton very tender in a quarter of an hour.

The Ain el Houte, and the springs of Gafsa and Tozer nourish a number of small fishes, of the mullet and perch kind, both of them of an easy digestion. Of the like quality are the other waters of the Jereed; all of them, after they become cold, being greedily drunk by the inhabitants. That particularly of El Hammah is perfectly clear and transparent, and as soft to the palate as rain water. Unless therefore the sulphureous or other effluvia that it is supposed to be charged with, quickly fly off, all the great virtues ascribed to the bathing in it, consist only in their genial warmth, and in promoting thereby a copious perspiration.

Besides the strong sulphureous steams which issue from the Hammam Meskouteen*, the water is moreover of so intense a heat, that the rocky ground which it runs over, to the distance sometimes of a hundred feet, is calcined by it. When the substance of these rocks is soft, and of an uniform substance and contexture, then the water, by making equal impressions upon them on all sides, leaves them in the shape of cones or hemispheres, which being usually six feet in heighth and breadth, the Arabs imagine them to be so many tents of their predecessors, turned into stone. But when these rocks, besides their usual soft chalky substance, contain likewise some layers

* Vid. p. 135. perhaps from *silere*.

layers of harder matter, not so easily dissolved or calcined, then according to the figures of these layers, and in proportion to the resistance which the water thereby meets with, we are entertained with a confusion of traces and channels, imagined to be sheep, camels, horses, nay, sometimes men, women and children, whom they suppose to have undergone the like fate with their tents, of being converted into stone. These fountains, I observed, had been frequently stopped up, or rather, ceasing to run at one place, broke out in others; which circumstance seems not only to account for the number of cones, but for that variety likewise of traces that are continued from one or other of them, quite down to the river Zenati, whose channel is at about the distance of a quarter of a mile.

This place, thus distinguished by these fountains, gives back, in riding over it, the like hollow fallacious sound with the Salfatara, near Naples, and made us not a little afraid of sinking every moment through it. And as, from these circumstances, the ground below was probably hollow, may not the air within these caverns, by escaping through these fountains, afford that mixture of shrill, murmuring, or deep sounds, one or other of which are perpetually issuing out with the water? The Arabs (to quote their strength of imagination once more) affirm these sounds to be the music of the Jenoune, or *fairies*, who are supposed, in a particular manner, to make their abodes at this place, and to be the grand agents

in

in all these extraordinary sounds and appearances.

There are likewise here other natural curiosities, worthy of our notice. For the chalky stone, being calcined or dissolved by the scalding water, into a fine impalpable powder, and carried down afterwards with the stream, lodges itself upon the lips of the channels; or else by embracing some intervening twigs, straws, or other bodies immediately hardens; and shooting into a bright fibrous substance like the asbestos, forms itself into a variety of glittering figures and beautiful crystallizations.

The river of El Hammah, and others in the Jereed, which are often very large and copious, have their sources, which are sometimes one or two at most, in large extensive plains, far removed from any chain of mountains; and as little or no rain falls into these districts, this circumstance alone seems to be no small testimony in favour of that system, which deduces the origin of fountains from the great abyss. The wells, which I have taken notice of in Wadreag, p. 141. seem further to confirm it.

The weight of the water of the Hammam Mereega is to that of rain water, as 836 to 830; that of Warran, as 837; that of Meskouteen, as 850; and that of Mellwan, as 910. I had no convenience or opportunity of weighing the rest.

SEC-

SECTION IV.

Of the Earthquakes.

BESIDES the hot mineral effluvia that are continually discharged by these thermæ, or Hammam, there still remain below the surface, some vast and inexhaustible funds of sulphur, nitre, and other inflammable bodies, of which, the frequency and violence of earthquakes may be a sufficient proof. The earthquakes, *ann.* 1723 and 1724, shook down a number of houses, and stopt the course of several fountains; but by one of those violent concussions, *ann.* 1716, a large piece of ground at Wamre, lying in an easy descent, with a well, a few trees, and a farm house upon it, glided down, all together, for the space of a furlong, till they were one or other of them stopped by the channel of the river Harbeene, that empties itself there into the Shelliff. Several of the breaches, together with some pieces of the house turned upside down, lie at a distance from each other, and are to this day a standing monument of this catastrophe. I was informed, that the like accident happened, at the same time, in some of the mountainous districts of Boujeiah and El Khadarah; literally answering, in some degree at least, to the expression of the Psalmist, that *the mountains skipped like rams, and the little hills like young sheep;* or that *the earth*

shall reel to and fro like a drunkard, and shall be removed like a cottage, Isa. xxiv. 20. The greatest shock which we perceived at Algiers, (1724) reached from Miliana to Bona, the air being then clear and temperate, and the quicksilver standing at the greatest height; whilst other concussions were found, upon inquiry, to be of small extent. At these times, the barometer was not affected with any sudden alterations, neither was there any occasional change in the air, which was, as at other times, of its usual temperature, without being more calm or windy, hazy or serene.

Earthquakes also have sometimes been felt at sea. In the same year, when I was aboard the Gazella, an Algerine cruiser of fifty guns, bound to Bona to relieve the garrison, we felt three prodigious shocks, one after another, as if a weight, at each time of twenty or thirty ton, had fallen from a great height upon the ballast. This happened when we were five leagues to the southward of the Seven Capes, and could not reach ground with a line of two hundred fathom. The captain, Hassan Rice, told me, that a few years before, when he was upon a cruise, he felt a much greater, at the distance of forty leagues, as they computed, to the westward of the Rock of Lisbon.

The earthquakes, during my stay at Algiers, fell out generally at the end of the summer, or in the autumn, a day or two after great rains *.

The

* The inhabitants of Jamaica expect an earthquake every year, and some of them think they follow their great rains. Sir Hans

The cause perhaps may arise from the extraordinary constipation or closeness of the earth's surface at such times, whereby the subterraneous streams will be either sent back or confined; whereas, in summer, the whole country being full of deep chinks and chasms, the inflammable particles have an easier escape.

SECTION V.

Of their Quarries, Wells, Fossils, Minerals, &c.

We cannot trace any of the preceding phenomena, or scarce any other branch of the natural history, much lower than the surface. Those quarries of marble*, which are taken notice of by the ancients, are not known at present; and indeed the small quantity of marble that appears to have been used in the most sumptuous buildings of this country, would induce us to believe, that either there never were such quarries, or that the marble was sent away to other places.

The materials that were used in all the ancient edifices of this country, as Jol Cæsarea, Sitifi, Cirta, Carthage, &c. are not so much different, either in their colour or texture, from the soft and harder kinds of the Heddington stone near Oxford; whereas, the marble of Numidia, as it is

Hans Sloane's Introd. to the Hist. of Jamaica, p. 44. Phil. Trans. No. 209. p. 77. Plin. Hist. Nat. l. ii. cap. 80. takes notice of the same thing.

* Plin. Nat. Hist. l. v. c. 3. Solinus Polyhist. c. 26.

is described by ancient authors, was of the finest contexture, and used upon the most sumptuous occasions. Solinus calls it eximium marmor, cap. xxvi. and Suetonius (in J. Cæsare) mentions a column of it that was erected to Julius Cæsar, with this inscription, PATRI PATRIAE. The colour was yellow, with red or purple spots or streaks.

> Sola nitet flavis Nomadum decisa metallis
> Purpura.
>
> *Pap. Statius, de Bala. Etr.* 369.

Errors, in accounts of this kind, might well be made, from *lapis* and *marmor* being indifferently used for each other.

The wells, except in Wadreag and some other parts of the Sahara, are rarely of any great depth; and, in digging them, I often observed, that after the soil was removed, they passed through some layers of gravel, and sometimes, though rarely, of clay, till they arrived at a soft fleaky stone, the sure indication of water. In several places near Algiers and Bona, this sort of stone lies immediately upon the surface, and is frequently very beautifully gilded all over with gold-like micæ, or spangles; as the sparry matter, which fills up the fissures, glitters with those that imitate silver. I never saw, neither could learn, that agates, or stones of the like beauty, were natives of this country. Even the common flint stone, which most other nations have in plenty, is so rarely found, in some parts of Barbary at least, that our merchant vessels that took in

in a quantity of them in the Downs for ballast, disposed of them at Algiers for seven shillings the quintal.

Fossils, or such figured stones as are owing to the deluge, will be taken notice of in a catalogue by themselves *. If we begin then with the description of the selenites, we may observe, that it will sometimes spread itself over whole acres of the woody and mountainous district. A transparent, striated, yellow, and sometimes flesh coloured talk or gypsum, lies often expanded, in thin cakes, over some rocky parts of the Sahara. A few crystal-like irides are found in the mountains of Boujeiah; as a plenty of dark coloured double coned crystals discover themselves upon those of Ellou-leejah. These, with a variety of cawk and figured spars, are the nearest approaches which the mineral juices of this climate make towards the topaz and the diamond.

Besides the common mould or soil that has been already treated of, there are two or three sorts of pipe and potter's clay; the former of which generally burns red. Cimolia likewise, or fullers earth, is dug in great abundance, as is also the steatites, or soap earth, which is in great esteem and service in their bagnios, for washing and softening the skin. Steinomarga, or lac lunæ, which the Arabs sometimes use as a syptic, lies usually in the Sahara, in the sutures of the rocks; whilst a coarse sort, both of umbre and ochre, with

* See this catalogue in the *Collectanea*.

with a hard species of almagra or Spanish bole, more frequently occurs in the Tell.

The minerals that I have discovered, are still fewer in number than the earths, among which we may reckon a few species of talk, and the gold and silver-like micæ above mentioned. Some of the latter are found in great quantities; and when they occur without any mixture or alloy of talky or selenitical substance, they are used, by the hojiahs or writers of this country, instead of sand, for the absorbing of ink upon paper. In pounding alabaster or gypsum, we often meet with small gold-like nodules, not unlike the regular mathematical bodies; but the gold and silver-like marcasites or pyrites of Ellou-leejah, Medea, and some other places, are in no regular form, being sometimes globular, sometimes in the shape of the mesentery, kidney, and such like figures as they usually assume in other places. I have a good specimen of the nigricia fabrilis, or black lead, which was taken up under the walls of Gibraltar, and supposed to have been brought thither by the current, from the coast of Barbary.

Lead and iron are the only metals that have been hitherto discovered. The latter is white and good, though in no great quantity, being chiefly dug and forged by the Kabyles of the mountainous districts of Bou-jeiah; and from thence is brought, in short bars, to the markets of that place and Algiers. They have a great plenty of the ore upon the mountains called Dwee

and

and Zikkar, near Miliana; the latter of which is rich and ponderous, with a mixture sometimes of cinnabar, though no works have been carried on, as far as I could learn, at either of those places. The lead mines at Jibbel Ris-sass, at Wannash-reese, and among the Beni Bootaleb, near the Cassir Atture, are all of them very rich; and, provided they were under a better regulation, would produce an infinitely greater quantity of ore, as well as metal. The method of refining is, by putting layers of wood and ore alternately upon each other, and then setting fire to the pile. They frequently extract eighty pounds weight of pure metal from one quintal of the ore.

The silver and copper mines of the Tingitanians are looked upon with an envious eye by the Algerines; though possibly their own mountains, by further searches and experiments, would afford the same. About thirty years ago, the deys of Algiers were encouraged, by some Spanish renegadoes, to search for silver ore in the mountains of Fernan, near Medea. They would probably have succeeded better in trying for copper; as they have here, as well as Tmolga, not far to the westward, several large strata of ponderous stones diversified with green efflorescences. One of the specimens that I brought with me from thence, seems also to shoot into a variety of tin grains. But as none of these ores, if they be really such, have been put to the test, a small share only of such riches as may be called subterraneous can be claimed by these regencies. For the story which

which they are pleased to tell of Mahomet Bey's plough-shares, is applicable enough to this branch of the natural history that I am now explaining. This prince, whom I have had occasion to mention in *the kingdom of Tunis*, had the misfortune to be dethroned by his subjects; but having the reputation of being acquainted with the kymia, as they call the philosopher's stone, Ibrahim Hojiah, then dey of Algiers, engaged to restore him to his former dignity, upon promise of being let into the secret. The conditions were accordingly accepted, and Mahomet was restored; who, to fulfil his part of the covenant, forthwith sent the dey of Algiers, with no small pomp and ceremony, a number of mattocs and plough-shares; thereby emblematically instructing him, that the wealth of his kingdom was to arise from a diligent attendance upon agriculture and husbandry, and that the secret of the philosopher's stone, which he had promised to make him acquainted with, was nothing more than THE ART OF CONVERTING A GOOD CROP OF CORN INTO GOLD.

SECTION VI.

Of Ras Sem, or the Petrified Village in the Cyrenaica.

I SHALL conclude this branch of the natural history of Barbary, with some remarks upon the pretended petrified city at Ras Sem, in the province of Darha, in the kingdom of Tripoly. This

This place then, which lies six days journey to the S. of Bingaze, the ancient Berenice, in the greater Syrtis, has been occasionally taken notice of in the first edition, at p. 383. note 2. where it was observed, 'that nothing was to be seen 'there, besides some petrifications, as might well 'be accounted for from the deluge; which likewise had been already discovered in other parts 'of the world.' In treating likewise of the violent heat which attends the deserts of Libya and Arabia, I took notice, (p. 379. note 1.) that, at Saibah, a few days journey beyond Ras Sem, towards Egypt, 'there is a whole caravan, consisting of men, asses and camels, which, from time 'immemorial, has been preserved at that place. 'The greatest part of these bodies still continue 'perfect and entire, from the heat of the sun and 'dryness of the climate; and the tradition is, 'that they were all of them originally surprised, 'suffocated and dried up, by the hot scorching 'winds that sometimes frequent these deserts.'

The Arabs, who are as little conversant in geography and natural history, as they are artful and ingenious enough in fable and romance, had here a very favourable and lucky opportunity, by jumbling and connecting together the petrifications of Ras Sem, with these preserved bodies at Saibah, to project and invent the plan of the petrified city in all the wild and extravagant dress, wherein it is commonly described. This, I believe, is the true matter of fact, and all that may be depended upon in this story.

It was however a subject much inquired into whilst Cassem Aga, the Tripoly ambassador, resided lately at London. He reported* from a thousand persons, as he said, and particularly from a friend of his of great veracity, who had been upon the spot, that 'this scene of petrifications 'consisted of a large town, in a circular figure†, 'which had several streets, shops, and a magni-'ficent castle belonging to it.—That this friend 'of his saw there different sorts of trees, but 'mostly the olive and the palm; all of them 'turned into a blueish or cinder-coloured stone. '—That there were men also to be seen in diffe-'rent postures and attitudes; some of them ex-'ercising their trades and occupations, others 'holding stuffs, others bread, &c. in their hands. '—The women likewise were some of them gi-'ving suck to their children, others were sitting 'at their kneading troughs, &c.—That, in enter-'ing the castle, there was a man lying upon a magnificent

* This account, with a great many more relating to the same subject, which will be afterwards taken notice of and examined, were collected and communicated to me by our very worthy president of the Royal Society, Martin Folkes, Esq. LL.D.

† The very learned antiquarian, Dr Stukely, in an ingenious letter which he wrote to me (1744) upon this subject, supposes Ras Sem to be a patriarchal prophylactis, or serpentine temple, like Stone Henge, and other the like structures of the Druids. But we have no credible account, nor indeed any account at all, that there is any such like circular buildings at Ras Sem. Neither can Sir Christopher Wren's, or Sir Isaac Newton's opinion, *viz.* that Ras Sem came from Africa, be better supported. It is much, if there were any models of this kind, that I should not have met with, or at least heard of one or other of them, in those many places and districts of Africa which I have been acquainted with.

'magnificent bed of stone, with the guards 'standing at the doors, armed with pikes and 'spears.—That he saw different sorts of animals, 'such as camels, oxen, asses, horses, sheep, and 'birds, (nay, the very dogs, cats, and mice, are 'enumerated in other accounts), all of them con-'verted into stone, and of the above mentioned 'colour. In one of these histories, some of these 'bodies are said to want their heads, others a 'leg, or an arm; and so far agree with the cara-'van of preserved (not petrified bodies) above re-'cited. It is further related, that several pieces 'of petrified money* had been brought from 'thence; some of which were of the bigness of 'an English shilling, charged with a horse's 'head on one side, and with some unknown cha-'racters on the other.' This is the substance of that variety of reports which have been given and related of this place, at different times, and by different persons †.

Several

* Though coins, by lying in sand, earth, &c. where salt is concreted, may acquire such an appearance, by some of the sandy and other particles sticking and adhering to them, yet the coins here mentioned, notwithstanding such an alteration in their superficies, could be no other than what have been described at p. 59. 60. of my *Excerpta*. In Mr Fitton's letter to Sir Kenelm Digby, preserved in the Mercurius Politicus, No. 334. the petrified pieces of money are said to be Venetian zecchines.

† Vid. Merc. Politicus, ut supra. S. Clarke's Geographical Description of all the known Kingdoms of the World, 3d edit. p. 193. The Adventures of T. S. an English Merchant, taken prisoner at Algiers, Lon. 1670. p. 140. Capt. Uring's Travels, vol. i. p. 280. Consul Baker's Relation, published amongst Dr Hook's papers by Mr Derham, p. 386. Mr Boyle, in his General Heads for the Natural History of a country, qu. 24.

Turkish

Several stories and relations of the like transformation of living creatures into stone, are collected by Aldrovandus, in his *Museum Metallicum*, p. 823. where, amongst others, he gives us the history, and at the same time a groupe of figures, consisting of men, sheep and camels, converted into stone. As Tartary is reported to be the scene of this transformation, it is very probable that this is the same story which is recorded by Anthony Jenkinson*, in his map of Tartary, preserved by Ortelius. Kircher† also acquaints us, that he had learned, from some geographers, of a whole horde of men and cattle being turned into stone; where, by using the word *horde*, we may suspect the people to have been Tartars, and that the geographers therefore were no other than A. Jenkinson, and Ortelius. This then appears to be one and the same story.

Another strange account, of a pretended number of men, women and children being converted into stone, is related by De la Vega, in his History of the Yncas of Peru‡. But both this and the

Turkish Spy, vol. v. p. 158. Martini a Baumgarten peregrinatio, &c. Norib. 1594. And in Churchil's Collection of Travels, vol. i. p. 406. Ath. Kircheri Mundus Subterraneus, vol. ii, p. 53.

* In one of the compartments of this map are the following words: 'Hæc saxa hominum, jumentorum, camelorum, pecorumque, cæterarumque rerum formas referentia, horda populi greges pascentis armentaque fuit; quæ stupenda quadam metamorphosi repente in saxa riguit, priore forma nulla in parte iminuta. Evenit hoc prodigium annis circiter ccc retro elapsis.'

† Mund. Subter. ut supra.

‡ Commentaire Royal, ou Histoire des Yncas du Perou, par Garcilasso de la Vega, l. iii. c. i. p. 287.

the former are of a modern date, and mere trifles too, in comparison with what is related of the wonderful effects that were occasioned by the Gorgon's head or Medusa. Neither are the petrifications themselves, either in Ras Sem, Tartary, or Peru, so copious and extensive, as what were occasioned hy her influence. For here they were visible over a whole country:

> Passimque per agros
> Perque viat vidisse hominum simulachra, ferarumque,
> In silicem ex ipsa visa conversa Medusa.
>
> *Ovid. Met.* lib. iii. v. 718.

So much then, concerning the more remarkable stories that are recorded by modern and ancient authors, of whole groupes of animals being converted into stone. Instances of single persons being thus metamorphosed are more numerous. Thus we read of Lot's wife becoming a pillar of salt in the sacred history; and of Niobe, and others, being turned into stone in the profane. Aristotle, as he is quoted by Lassels*, speaks of some men who were found petrified in a cave, near Pergamus; and Kircher* tells us, that the whole skeleton of a man, converted into stone, was preserved in the Ludovisian palace, at Rome. This is probably the same that still continues to be shewn among the curiosities of that city, and which I myself have seen.

Among the multiplicity of bones that have been

* Vid. Lassel's Voyage into Italy, Par. 1670. 12*mo*, p. 179, in villa Ludovisiana.

† Ut supra.

been found in the caves of Gibraltar, (which are supposed to have been of such persons as hid themselves upon the invasion of the Moors, and afterwards perished with hunger), I have seen several that had received an additional weight and substance, by being pervaded, as we may imagine, by some lapidescent vapour that is constantly circulating in those caves, which are no less cold and chill, than they are remarkably damp and moist. Others were not only become heavier, but incrustated over, in some parts, with a stalagmatical or sparry substance, that is perpetually dropping from the tops of those caves.

The latter is the case of the skeleton at Rome, the bones of which are not properly petrified, but covered (*cortice lapideo*, in Kircher's phrase) with a coat of stone. It is probable also, from the like situation, and the concurrence of the like circumstances, that the petrified bodies in the cave near Pergamus, were not properly petrified, but inclosed only in such like sparry or stalagmatical incrustations. And I am apt to suspect, that the like pretended petrification of boats, masts, oars, &c. in the Bahar bel oma, or *Sea without water**, betwixt Egypt and Ras Sem, is nothing more than a nitrous incrustation, for these deserts are full of that salt. In the same manner, we see stones and potsherds crusted over and crystallized, by arresting and condensing the saline vapour that arises from the Sulfatara, near Naples.

* Vid. Memoires des Missions de la compagnie de Jesus dans le Levant, tom. ii. p. 73.

Naples. There is nothing extraordinary therefore in these phenomena; in as much as it may be easily accounted for, why these animal, or indeed any other bodies, that lie under, or are more immediately exposed to the influence of a lapidescent vapour or fluid, or, in the latter case, of a saline one, should be subject to, and susceptible of these changes and alterations.

The difficulty will be, to account for such bodies as are pretended to lie exposed, or to stand upright in the open air, without having been ever lodged in any proper beds, or sheltered and influenced by caves and grottos. Here, as it cannot well be imagined that any lapidescent vapour or fluid should have power to exert itself, or indeed be capable of being any way admitted and received into the pores of these, whether animal or other bodies, so neither could the bodies themselves acquire thereby, in their respective textures and compositions, any additional augmentation, or permanent alteration whatsoever. Such a situation, except in the hot sandy deserts, where the sun usually dries up these bodies, would rather occasion them immediately to dissolve, or putrify, than to be converted into stone.

Let us examine then the histories of those bodies that are pretended to lie in this manner, in a variety of postures and attitudes, open and exposed; such as are related of Lot's wife; of the horde in Tartary; of the groupes in Peru, and at Ras Sem; of Niobe, and the extraordinary petrifications occasioned by the Gorgon's head.

Now

Now, the two last of these accounts have always been looked upon as fabulous* and allegorical; and, as such, will make nothing at all in proof of the real existence of such transmutation. Nay, provided the first† is to be understood according to the literal sense, for a real transmutation, yet it will, by no means, support the credibility of the other alleged instances, at Tartary, Peru, and Ras Sem, unless their histories were well attested, and we had the like infallible proof and testimony of their being miraculous.

With regard then to the Tartarian groupe, (the sole invention, as it appears to have been, of Anthony Jenkinson), a number of independent rocks, in different heights, and of various colours and figures; or else the constituent stones of some ancient, civil or religious inclosure, by being viewed at a distance, without a nearer and stricter examination; these, I presume, might give occasion for such a report at first, which few persons afterwards could have, or would take an opportunity either to examine or contradict. We find much nearer home, the like romantic interpretation

* Vid. Nat. Com. l. vi. c. 13. et l. vii. c. 11, 12.

† Vatablus, Bodinus, &c. take this in a metaphorical sense; *viz.* for a perpetual silence in her mourning; and that she became, not *a pillar of salt*, but *as a pillar of salt*. In the same manner, it is observed of Nabal, that after Abigail had made him sensible of the fault he had committed, 1 Sam. xxv. 37. *his heart died within him, and he became as a stone.* Thus again the particle *as* is to be supplied, where Dan is said to be *a lion's whelp*, Deut. xxxiii. 22. Issachar to be *a strong ass*, Gen. xlix. 14. Ishmael *shall be a wild ass's man*, Gen. xvi. 12. and in a variety of other instances.

terpretation to have been put upon the rocks in Marlborough Downs; which, from some small resemblance they bear to a flock of sheep, are called to this day, the *Marlborough Weathers.* In like manner, the Rollrich stones in Oxfordshire *, the Weddings in Somersetshire, and the Hurlers in Cornwall, were once imagined to be so many men converted into stone. A tradition of the same kind seems to have attended other remarkable stones of the same nature †, near Salkeld, in Cumberland. The petrified camp, which I have described, at Hamam Meskouteen, in Numidia, is another instance of the fallacy and erroneous reports of common fame. Here the Arabs (who, like the Cretans, are always liars, or, to use a more favourable expression, great masters of invention) have frequently assured me, with the most solemn asseverations, that they had seen, not only a number of tents, but cattle also of different kinds converted into stone. This encouraged me, whilst I was chaplain at Algiers, to undertake a very tedious and dangerous journey; but when I arrived at the place, I found these reports were all of them idle and fictitious, without the least foundation, unless in the wild and extravagant brains of the Arabs. For, with

* Vastos lapides in orbem dispositos, quos Rollrich stones vulgus appellitat, hominesque olim fuisse, qui in saxa stupenda metamorphosi riguerunt, somniat. Cambd. Britan. in Oxfordshire.

† These are placed in a circle, seventy-seven in number, ten feet high; with a single one before them fifteen feet high. This the common people call *Long Meg*, and the rest *her daughters*. Magn. Britan. vol. i. p. 381.

these and such like credulous persons, the smallest similitude or resemblance will sometimes occasion, in their fertile imaginations, such indulgence and liberty of invention, as to give immediate birth to some strange report and marvellous narration.

Little need be said of the Peruvian groupe, neither doth it require any critical examination. For, as all the figures concerned therein are of the human species, we may very reasonably conclude them to have been artificial, and therefore intended, like the more numerous ones at Elora, in Persia*, for so many pagods. The many structures that are described to be near them, were no doubt the temples, or some way or other designed for the worship or shelter of these pagods.

Neither will the reports concerning the petrified bodies at Ras Sem, deserve any greater regard or credibility, as will appear from the following relation. About forty years ago, when Mr Le Maire was the French consul at Tripoly, he made great inquiries, by order of the French court, into the truth of this report; and amongst other very curious accounts relating to the same place, he told me a remarkable circumstance, to the great discredit, and even confutation of all that had been so positively advanced, with regard to the petrified bodies of men, children, and other animals.

Some of the Janizaries, who, in collecting the tribute,

* Vid. Thevenot's Travels, l. iii. c. 44.

tribute, travel over every year one part or other of this district of Ras Sem, promised him, that, as an adult person would be too heavy and cumbersome, they would undertake, for a certain number of dollars, to bring him from thence the body of a little child. After a great many pretended difficulties, delays, and disappointments, they produced at length a little Cupid, which they had found, as he learned afterwards, among the ruins of Leptis; and, to conceal the deceit, they broke off the quiver, and some other of the distinguishing characteristics of that deity. However, he paid them for it, according to promise, 1000 dollars, which is about 150 pounds Sterling of our money, as a reward for their faithful service, and hazardous undertaking; having run the risque, as they pretended, of being strangled if they should have been discovered, in thus delivering up to an infidel one of those unfortunate Mahometans, as they take them originally to have been.

But notwithstanding this cheat and imposition had made the consul desist from searching after the petrified bodies of men and other animals, yet there was one matter of fact, as he told me, which still very strangely embarrassed him, and even strongly engaged him in favour of the current report and tradition. This was some little loaves of bread, as he called them, which had been brought to him from that place. His reasoning indeed thereupon, provided the pretended matter of fact had been clear and evident, was just

just and satisfactory; for where we find loaves of bread, there (as he urged) some persons must have been employed in making them, as well as others for whom they were prepared. One of these loaves he had, among other petrifications *, very fortunately brought with him to Cairo; where I saw it, and found it to be an echinites of the discoid kind, of the same fashion with one I had lately found and brought with me from the deserts of Marah †, the figure of which I likewise shewed him in the *Lithophylacium* ‡ *Britannicum.* We may therefore reasonably conclude, that there is nothing to be found at Ras Sem, in as much as nothing else has been brought from thence, unless it be the trunks of trees, echinites, and such petrifications as have been discovered at other places. Because cats, and mice, and birds, had there been really any such things, were as portable, and might have been as easily conveyed and brought away, as branches of the palm trees, or echinites.

M. Lemaire's inquiries, which we find were supported

* The fragment of a petrified palm tree, which is figured in plate *Fossilia*, among the *Collectanea*, was given me by this gentleman. It was broken off from a great lump, and agrees exactly with the wood of the living palm tree, in the order and quality of the fibres, which do not run straight and parallel as in other trees, but are for the most part oblique, or diverging from one another in an angle of about ten degrees. It strikes fire like a flint; and so does a fragment of the petrified wood, which I found upon the isthmus betwixt Cairo and Suez.

† See the figure of it in the plate *Fossilia*, among the *Collectanea.*

‡ This is called, 'Echinites clypeatus sive discum referens, 'pentaphylloides,' Lith. Brit. class. vi. tab. 13. No. 971.

supported by the promise and performance of great rewards, have brought nothing further to light. He could never learn, after sending a number of persons expressly, and at a great expence, to make discoveries, and bring along with them what curiosities soever they met with, that any traces of walls, or buildings, or animals, or utensils, were ever to be seen within the verge of these pretended petrifications. The like account I had from a Sicilian renegado, who was the janizary that attended me whilst I was in Egypt; and as, in his earlier years, he had been a soldier of Tripoly, he assured me that he had been several times at Ras Sem. This I had confirmed again, in my return from the Levant, by the interpreter* of the British factory at Tunis, who was likewise a Sicilian renegado, and being the libertus or freedman of the bashaw of Tripoly, was preferred by him to be the bey or vice-roy of the province of Darna†, where Ras Sem was immediately under his jurisdiction. His account was likewise the same; neither had he ever seen, in his frequent journies over this district, though he had been formerly told to the contrary, any other petrifications than what are above mentioned.

So

* The account mentioned above, (in the first edit. of this Work, p. 379. note 1.) of a whole caravan being surprised and suffocated by a hot wind, was given me by this person; who, upon his disgrace with the bashaw, fled into Egypt, and taking an uncommon road, by Saibah, for fear of being pursued, fell in there with the scene of preserved bodies.

† Δαρις, or Δαρη. Vid. Vales. not. in Ammian. Marcell. xxii. c. 16.

So that the petrified city, with its walls, castles, streets, shops, cattle, inhabitants, and their utensils, which have, at one time or other, so much taken up the attention of the curious, were all of them, at first, the mere fables and inventions of the Arabs; and afterwards propagated by such persons, who, like the Tripoly ambassador, and his friend, above mentioned, were credulous enough to believe them.

However, there is one remarkable circumstance relating to Ras Sem, that deserves well to be recorded. When the winds have blown away the billows of sand which frequently cover and conceal these petrifications, (for they are not always visible upon that account), they discover, in some of the lower and more depressed places of this district, several little pools of water, which is usually of so heavy and ponderous a nature, that, upon drinking it, it passes through the body like quicksilver. This, perhaps, may be that petrifying fluid, which has all along contributed to the conversion of the palm trees, and the echini, above mentioned, into stone. For the formation not only of these, but of petrifications of all kinds, may be entirely owing to their having first of all lodged in a bed of loam, clay, sand, or some other proper nidus or matrix, and afterwards gradually acted upon and pervaded by such a petrifying fluid as we may suppose this to be.

Some curious persons have imagined, that, as the Gorgon's head, with the venomous snakes hanging from it, bears a near resemblance to Ras Sem,

Sem, (or *the head of poison*, as it is interpreted), we are therefore to look for the Gorgoniæ Domus at this place. But, besides the allegorical construction that has, from the earliest antiquity, been put upon the Gorgon's head, and a much later and more ingenious conjecture*, that we are to understand by it, the wheel or the roller only, which, by pressing the olives, converts them into, or leaves nothing behind it but their stones; I say, besides these, there are two other objections, that Ras Sem, and the Gorgoniæ Domus, cannot be the same.

1. The first is, that both the name and the description of Ras Sem are of no antiquity; neither do we find the least tradition concerning it, before the last or the preceding century †. The classic

* Mr Pluche, in his Histoire du Ciel, vol. i. p. 186, 187. derives the name of *Medusa* from דוש *Dush*, triturare, *to tread out*; and that *Medusa* (מרשה, Isa. xxi. 10.) therefore is *the pressing out*. *Gorgon*, in like manner, he makes to be the same with *Galgal* גלגל; and that the Arabs call *Medusa*, as delineated upon the sphere or celestial globe, *Algol*, i. e. *the wheel*.

† As far as I can inform myself, the first relation we have of the petrified city is given by Martin a Baumgarten, in his *Peregrinatio*, published in 1594, though he began his Travels in 1507, and consequently must have collected his materials a number of years before they were made public. He was informed, as he tells us, that in the road from Tripoly, of Syria, to Mecca, there was a city, whose inhabitants, cattle, and utensils, were turned into stone. But if this petrified city be the same with Ras Sem, then Baumgarten must have mistaken Tripoly in Syria for Tripoly in Barbary; whereby the stories will accord. Yet, if they were the same story, it is much, that so strange and marvellous as it was acoounted to have been at that time, *i. e.* in the beginning of the sixteenth century, it should have lain dormant till about the middle of the last, when it was talked of as a miracle and matter of fact that had lately happened. This we learn from Mr

classic authors, whether poets, geographers or historians, have not, in the several accounts of the Cyrenaica and the adjacent provinces, taken the least notice, as far as I can learn, of this scene of petrifications. Such a tale, whether real or imaginary, would, in a particular manner, have been highly acceptable, as it was entirely suitable to the poetical invention of Lucan, who appears to have been well acquainted with the natural history of this part of Libya. It is very probable therefore, from the very nature and quality of this portion of the Cyrenaica, whose surface is perpetually changing by the shifting of the sands, that formerly either the palm trees* and the echini were

Mr Fitton's Letter to Sir Kenelm Digby, mentioned above; from Kircher's *Mundus Subterr.* ut supra; from S. Clarke's *Description*, &c.

* We have just such another scene, though more dispersed, of petrified branches and trunks of trees, of various sizes, and probably of echini and their prickles too, if they were carefully looked after, upon the isthmus betwixt Cairo and Suez. These too, no less than those at Ras Sem, were no doubt originally covered with sand, their proper matrix, which the winds, in process of time, have blown away and removed; filling up, in all probability, by these depredations from the surface, the Amnis Trajanus, the Fossa Regum, or channel that was cut betwixt the Nile and the Red Sea, and no small part of the northern extremity of the Red Sea itself. The learned author of the *Description of the East*, &c. vol. i. p. 131. has given us the following account of these petrifications: *viz.* 'I do not know,' says he, 'whether it 'may be looked upon as a probable conjecture, that the people 'travelling in these parts, and carrying some wood with them 'for their use, might leave it behind when they approached to-'wards the great city, and that, having been covered with sand, 'it might petrify, and the sand be afterwards blown away; 'though indeed I saw one piece,' (and I may add, there are a great number), 'that seemed to have been a large body of a 'tree.'

were not sufficiently laid open by the winds, or that the description of them, which can scarce be imagined, was not thought worthy to be transmitted to posterity.

2. It may be objected, in the second place, that the country of the Gorgons was so far from being situated where we find Ras Sem, in or adjacent to the Cyrenaica, that we are to look for it in or beyond the most western and extreme parts of Libya. For Lucan* describes it to lie under Mount Atlas, upon the ocean called therefrom Atlantic; and Pliny†, as he is authorized by Xenophon Lampsacenus, places the Gorgons among the islands of Cape Verd, as they are now called, two days sail from the continent. How great affinity soever may be then in their names, (for names do sometimes very strangely agree, though the least reason cannot be assigned for such agreement), it appears, that the circumstances of the stories themselves (it is of no moment whether they be real or allegorical) are different; and consequently, that neither can the Gorgoniæ Domus and Ras Sem be the same.

* Finibus extremis Libyes, ubi fervida tellus
Accipit oceanum demisso sole calentem,
Squallebant late Phorcynidos arva Medusæ,
Non nemorum protecta coma, non mollia sulco,
Sed dominæ vultu conspectis aspera saxis.
Luc. l. ix. 624, &c.

† Plin. Nat. Hist. l. vi. c. 31.

CHAPTER II.

OF THE ANIMALS.

SECTION I.

Of the tame and wild Quadrupeds.

As the principal riches of the Bedoween Arabs, no less than of the eastern patriarchs * and princes of old, continue to be valued according to the number

* "And Abraham was very rich in cattle," Gen. xiii. 2. & 5. "And Lot also which went with Abraham, had flocks and herds." "Job's substance was seven thousand sheep, and three thousand "camels, and five hundred yoke of oxen, and five hundred she-"asses," &c. Job i. 3. and xlii. 12. Familiæ aliquot cum mapalibus pecoribusque suis (ea pecunia illis est) persecuti sunt regem, &c. Liv. l. xxix. § 31. De antiquis illustrissimus quisque pastor erat, ut ostendit Græca et Latina lingua, et veteres poetæ, qui alios vocant πολυμηλους, (Hom. Il. B. 104. De Thyeste) alios πολυμηλους, alios πολυδυτας, qui ipsas pecudes, propter caritatem, aureas habuisse pelles tradiderunt; ut Argis Atreus, Colchide Æeta, ad cujus arietis pellem profecti regio genere dicuntur Argonautæ; ut in Libya ad Hesperidas, unde aurea mala, id est, secundum antiquam consuetudinem, capras et oves (quas) Hercules ex Africa in Græciam exportavit. Ea enim sua voce Græci appellarunt μηλα. M. Varro, l. ii. c. 1. De re rustica.

number and quality of their cattle, I shall begin the zoology of these countries with the description of such of them as are tame, and consequently of more general use and service to mankind.

The horse, formerly the glory and distinguishing badge of Numidia, has of late years very much degenerated; or rather, the Arabs have been discouraged from keeping up a fine breed, which the Turkish officers were sure at one time or another to be the masters of. At present, therefore, the Tingitanians and Egyptians have justly the reputation of preserving the best, which no longer than a century ago, they had only in common with their neighbours. Now, a valuable and well taught Barbary horse is never to lie down. He is to stand still and be quiet, whenever the rider quits him and drops the bridle. He is, besides, to have a long pace, and to stop short, if required, in a full career; the first of which qualities shews the goodness and perfection of the horse, the proper management of the latter shews the dexterity and address of the rider. No other motions are either practised or admired in these countries, where it is accounted very impolite to trot or to amble. But the Egyptian horses have deservedly the preference of all others, both for size and beauty; the smallest being usually sixteen hands high, and shaped, according to their phrase, like the antilope. The usual price of the best Barbary horse, is from three to four hundred dollars, *i. e.* from fifty to sixty or seventy

ty pounds of our money; whereas, in the days of Solomon, as indeed silver was then nothing accounted of, a horse came out of Egypt for CL shekels, which amount to little more than seventeen pounds.

The ass, the ζωον ασινετον, and the mule, which deserves the like appellation, are their most hardy and useful creatures, requiring little or no attendance. The first is not so generally trained up for the saddle at Algiers as at Tunis, where they are frequently of a much larger size; but the mule is in general demand at both places, and preferred to the horse for common use and fatigue. It is certainly surer footed, and vastly stronger, in proportion to its bulk. I could never learn that the mule was prolific, which notion Pliny*, and some other authors, seem to have entertained.

To the mule we may join the kumrah, as the Algerines call a little serviceable beast of burden, begot betwixt an ass and a cow. That which I saw at Algiers, where it was not looked upon as a rarity, was single hoofed like the ass, but distinguished from it in having a sleeker skin, with the tail and the head (though without horns) in fashion of the dam's.

Yet all these species are vastly inferior to the camel for labour and fatigue. For this creature travels

* Est in annalibus nostris, peperisse sæpe (mulam); verum prodigii loco habitum. Theophrastus vulgo parere in Cappadocia tradit: sed esse id animal ibi sui generis. Plin. lib. viii. cap. 44.

travels four* or five days without water; whilst half a gallon of beans and barley, or else a few balls made of the flour, will nourish it for a whole day. Pliny's observation, of their disturbing the water with their feet before they drink it, is very just; and it may be further observed, that they are a long time in drinking, first of all thrusting their heads a great way above their nostrils into the water, and then making several successive draughts in the like manner with pigeons. In travelling over the deserts of Arabia to Mount Sinai, each of our camels carried a burden of at least seven quintals; and what further shews the great strength of this animal, a day's journey consisted sometimes of ten, sometimes of fifteen hours, at the rate of two miles and a half an hour. These extraordinary qualities are, without doubt, sufficient encouragements for the Arabs of all countries that are not rocky or mountainous, to keep up and multiply the breed.

That species of the camel kind, which is known to

* Sitim et quatriduo tolerant (Cameli); implenturque, cum bibendi occasio est, et in præteritum et futurum, obturbata proculcatione prius aqua: aliter potu non gaudent. Plin. Nat. Hist. l. viii. c. 18. 'At the top of the second ventricle (of the dromedary), there were several square holes, which were the orifices of about twenty cavities, made like sacks placed between the two membranes which compose the substance of this ventricle. The view of these sacks made us think that they might well be the reservatories, where Pliny says that camels do a long time keep the water, which they do drink in great abundance when they meet with it, to supply the wants which they may have thereof in the dry deserts, where they are used to travel.' Memoirs for the Natural History of Animals, &c. by the Academy at Paris.

to us by the name of the dromas, or dromedary, is here called Maihary*, or Ashaary †; though it is much rarer in Barbary than in Arabia. It is chiefly remarkable for its prodigious swiftness, (*the swift dromedary*, as the prophet calls it, Jer. ii. 23.) the Arabs affirming, that it will run over as much ground in one day, as one of their best horses will perform in eight or ten; for which reason, those messages which require haste, are, in Gætulia, and the more southern parts, dispatched upon dromedaries, as in Esth. viii. 10. The Shekh, who conducted us to Mount Sinai, rode upon a camel of this kind, and would frequently divert us with a token of its great abilities. For he would depart from our caravan, reconnoitre another just in view, and return to us again in less than a quarter of an hour. It differs from the common camel, in being of a finer and rounder shape, and in having upon its back a lesser protuberance. This species (for the former, as rarely deviating from the beaten road, travels with its head at liberty) is governed by a bridle, which being usually fastened to a ring, fixed in its nostrils, may very well illustrate that expression, 2 Kings xix. 28. of *putting a hook in its nose*, as it is recorded of Sennacherib, and may be further applicable to his swift retreat.

The

* Asahah rapporte que le chameau dit Almahares, ou de Mahrah, est ainsi nomme a cause de Mahrah, fils de Hamdan, fundateur d'une tribu. Abulf. de l' Arabie.

† Ashaary signifies *ten*; from being commonly blind ten days after its birth.

The males of the camel kind, from being tame and harmless in other seasons, become unruly in the spring; the usual time when they solicit the females. Their familiarity is generally in the night, in the same manner with creatures of the cat kind, as it has been long ago observed by Aristotle *, though contradicted by Pliny †. For the sheath of the penis (in these, no less than in other animals which rest a long time together upon their lower belly, and are called *retromingent*) is brought forwards upon these occasions, which, at other times, is thrown backwards for the more convenient discharge of the urine. The females are pregnant near a whole year, or from one spring to the other; and the young dromedaries are blind, like kittens or puppies, several days after their birth. Their future good or bad qualities likewise are prognosticated from the length or shortness of their blindness.

After the beasts of burden, we are to describe the black cattle, which are generally small and slender; the fattest of them, when brought from the stall, rarely weighing above five or six quintals. Neither is their milk in proportion to their size; for, notwithstanding the rich herbage of this country from December to July, a cow rarely gives above a quart of milk at a time, whilst the butter

* Αἱ δὲ καμηλοι ὀχλουνται τῆς θηλειας καθημενης, περιβεβηκως δὲ ὁ ἀῤῥην ὀχλοι ὐκ ἀντιπυγος, ἀλλα καθαπερ και τα ἀλλα τετραποδα. Arist. Hist. Animal. l. v. c. 2.

† Aliter, sed male, scribit Plinius, l. x. c. 63. Coitus (inquit) aversus elephan is, camelis, tigridibus, &c. quibus aversa genitalia. Idem dicit Solinus, cap. 40.

butter has neither the substance nor richness of taste with what our English dairies afford us in the depth of winter. The Barbary cows have another imperfection, as they lose their calves and their milk together. Here the sheep and the goats contribute also to the dairies, particularly in the making of cheese. Instead of runnet, especially in the summer season, they turn the milk with the flowers of the great headed thistle, or wild artichoke; and putting the curds afterwards into small baskets made with rushes, or with the dwarf palm, they bind them up close, and press them. These cheeses are rarely above two or three pounds in weight, and in shape and size like our penny loaves; such perhaps as David (1 Sam. xvii. 18.) carried to the camp of Saul. Their method of making butter is, by putting the milk or cream into a goat's skin turned inside out; which they suspend from one side of the tent to the other, and then pressing it to and fro in one uniform direction, they quickly occasion the separation of the unctuous and wheyey parts. A great quantity of butter is made in several places of these kingdoms; which, after it is boiled with salt, in order to precipitate the hairs and other nastinesses occasioned in the churning, they put into jars, and preserve it for use. Fresh butter soon grows sour and rancid.

The goat is the same with that of other countries. But there are two species of sheep not known in Europe; the one, which is common all over the Levant, as well as the kingdom of Tunis,

is

is distinguished by a broad tail, that ends sometimes in a point, sometimes continues broad to the bottom. The flesh of this species tastes generally of the wool; neither has it the tender fibres of the smaller tailed sheep. Yet the tail itself, which is greatly esteemed in their cuscasowes and pilloes, consists of a hard solid fat, not inferior in taste to marrow. The other species, which is bred in the neighbourhood of Gaddemz, Wurglah, and the more distant places of the Melanogætuli an 'Garamantes, is near as tall as our fallow deer; and, excepting the head, differs not much in shape. The heat of the climate, the scarcity of water, joined to the coarseness and dryness of the herbs they feed upon, may be the reason why their flesh is dry to the palate, and why their fleeces likewise are as course and hairy as those of the goat.

A gelding among the horses, an ox among the black cattle, or a weather among the sheep, is rarely or ever known among them. For such males of sheep or black cattle as are more than sufficient for the preservation of the species, and are intended for sale or the shambles, have only their testicles squeezed or discomposed, when they are three months old; the Mahometans accounting it an act of great cruelty to castrate creatures of any other species than their own.

Besides this great variety of cattle, we may observe further, that each kind is very numerous and prolific. Several Arabian tribes, who can bring no more than three or four hundred horses

into the field, are possessed of more than so many thousand camels, and triple that number of sheep and black cattle. The Arabs rarely diminish their flocks, by using them for food, but live chiefly upon bread, milk, (γαλακτοφαγοι, as they have been called), butter, dates, or what they receive in exchange for their wool. Such cattle likewise as are brought to their fairs, or to the neighbouring towns and villages, are very inconsiderable, when compared with the yearly increase. By proper care therefore and attendance; nay, if these numerous flocks and herds had shelter from the inclemency of the weather during a small part only of the winter season, this whole country, in a few years, would be over-run with cattle.

Among the quadrupeds that are not naturally tame and domesticated, we may reckon those large herds of the neat kind, called bekker el wash*, which have a rounder turn of body, a flatter face, with their horns bending more towards each other than in the tame kind. The bekker el wash then may be well taken for the bubalus of the ancients†, or the bos Africanus of Bellonius; though what this author describes is little bigger than the caprea, or roe-buck, whereas the bekker

* *Bukrul washi*, i. e. *Bos Sikvestris*. *Washy* enim ferum, sylvestre animal significat. Gol.

† Vid. Pet. Bellon. Observat. l. ii. c. 50. Insignia boum ferorum genera, jubatos bisontes, excellentique et vi et velocitate uros, quibus imperitum vulgus bubalorum nomen imponit, cum id gignat Africa, vituli potiut cervive quadam similitudine. Plin. l. viii. c. 15. Uros imperitum vulgus vocat bubalos, cum bubali pene ad cervinam faciem in Africa procreentur. J. Solin. Polyhist. c. 32.

bekker el wash is nearly of the same size with the red-deer, with which also it agrees in colour. The young calves of this species quickly grow tame, and herd with other cattle.

Bekker el wash is the name likewise given to a species of the deer kind, whose horns are exactly in the fashion of our stag; but the size is only betwixt the red and the fallow deer. Those which I have seen, were caught in the mountains near Skigata, and appeared to be of the same mild and tractable nature with the bekker el wash. The female, for want of horns, is called in derision, fortass, i. e. *the broad scalp*, or *scalled head.*

The Fishtall, called likewise, in some parts, lerwee, is the most timorous species of the goat kind, plunging itself, whenever it is pursued, down rocks and precipices, if there be any in its way. It is of the bigness of an heifer of a year old, but has a rounder turn of body, with a tuft of shagged hair upon the knees and neck; this near a foot, the other about five inches long. It agrees in colour with the bekker el wash, but the horns are wrinkled and turned back like the goat's; from which likewise they differ in being more than a foot long, and divided upon the forehead by a small strip of hair, as in the sheep kind. The fishtall, from its size, shape, and other circumstances seems to be the tragelaphus* of the

* Eadem est specie, [cum cervo &c.] barba tantum et armorum villo distans, quem Tragelaphon vocant, non alibi, quam juxta Phasin amnem, nascens. Cervos Africa propemodum sola non gignit. Plin. l. viii. c. 33.

the ancients; an animal, we are to imagine such as this is, betwixt a goat and a deer. Pliny indeed observes, that it was peculiar to the banks of the Phasis; a mistake of the same kind with what he relates elsewhere, that there were no stags (cervi) in Africa.

Besides the common gazell or antilope, this country produces another species of the same shape and colour, though of the bigness of the roe-buck, with horns sometimes two feet long. This, which the Africans call lidmee, may be the same with the strepsiceros* and addace of the ancients. Bochart, from the supposed whiteness of the buttocks, finds a great affinity betwixt *addace*† and [דישון] *dison;* which, in Deut. xiv. 5. our translation, agreeably to the Septuagint and Vulgate versions, renders the *pygarg*.

The bekker el wash and the gazel are gregarious, and have both of them the like habit of stopping on a sudden when they are pursued, and of looking back for a short time upon the pursuers. Their haunts are likewise the same, being for the most part upon the confines of the Tell and the Sahara. Gazell is improperly interpreted by Bochart and others‡, the *hart* or the *fawn;* that appellation

* Cornua erecta, rugarumque ambitu contorta, et in leve fastigium exacuta (ut lyras diceres) Strepsiceroti, quem Addacem Africa apoellat, natura dedit. Plin. l. xi. c. 27.

† A cinereo nempe colore, qui Hebræis דישן *disen* dicitur. Boch. Hieroz. l. iii. c. 2.

‡ Capreæ hinnulus Gazal Arabice dicitur (vulgo Gazella) ut Hebraice עזול in Pomario, et Chaldaice אורזיל inserto *r*, ut passim, et prima gutturali Ajin in Aleph mutato. Boch. Hieroz. ib.

pellation being always given, both in the Levant and in Barbary, to the animal which we call the antilope.

Among the quadrupeds of a less tameable nature, we must give the first place to the lion, and then to the panther; for the tiger is not a native of Barbary. The females of both species have two rows of nipples like a bitch, which give suck to three, sometimes to four or five whelps. Mr Ray (De Quadr. p. 165.) must have been misinformed in giving two nipples only to the lioness. When the little ones breed their teeth, they are usually seized with fevers which carry off three in four of them; and this is the reason, as the Arabs inform us, why their numbers are so inconsiderable. But whether this is owing to such diseases, or to the great dispersion rather of the Arabs, (Exod. xxiii. 29. Deut. i. 22.) or perhaps to the much easier way of killing them, since the invention of fire arms; whatever, I say, may be the cause, it is certain there would be great difficulty at present to procure a fiftieth part of those lions and panthers which Africa contributed formerly to the diversions of Rome*.

ib. c. 18. Nomen Gasel, sive CERVÆ (equo impositum). Kempf. Amœnit. Exot. Fasc. ii.

* Leonum simul plurium pugnam Romæ princeps dedit Q. Scævola P. filius in curuli Ædilitate. Centum autem jubatorum primus omnium L. Sylla, qui postea Dictator fuit, in Prætura. Post eum Pompeius Magnus in Circo DC. in iis jubatorum CCCXV. Cæsar Dictator CCCC. Capere eos, ardui erat quondam operis, foveisque [ut et nunc est] maxime. Plin. l. viii. c. 16. Scaurus Ædilitate sua varias [*i. e.* pantheras] centum quinquaginta universas [in Romam] misit: dein Pompeius Magnus quadringentas decem: divus Augustus quadringentas viginti. *Id. ibid.* c. 17.

I have read in some descriptions of this country, that women can be familiar with lions; and that, upon taking up a stick, and speaking boldly to them, they will immediately lose their fierceness, and leave their prey. Something perhaps of this kind may happen, when they have been well satiated with food; at which time the lions are supposed to lose their courage, and that they therefore suffer their prey to be seized, and rescued out of their jaws. But these instances are very rare; it oftener falling out, that persons of riper age, as well as children, have been, for want of other food, torn to pieces, and eat up by this *devourer**, as he is emphatically called in Scripture. Fire is what they are most afraid of; yet, notwithstanding all the precaution of the Arabs in this respect; notwithstanding the barking of their dogs, and their own repeated cries and exclamations during the whole night, when they are suspected to be upon the prey, it frequently happens, that these ravenous beasts, outbraving all these terrors, will leap into the midst of a douwar, where the cattle are enclosed, and drag from thence a sheep or a goat. If these ravages are repeated, then the Arabs dig a pit where they are observed to enter, and covering it over slightly with reeds, or small branches of trees, they frequently decoy and catch them. Pliny has taken notice of the same practice; which is likewise alluded to, Ezek. xix. 8. Psal. ix. 15. and

* *Out of the eater* (לאכל it should be DEVOURER) *came forth meat.* Judg. xiv. 14.

and in other places of Scripture. The flesh of the lion is in great esteem, having no small affinity with veal, both in colour, taste, and flavour. The distinction of animals was little known or attended to by the ancient Romans, when, according to an observation of Lipsius*, they called the lion a bear, and the panther a rat of Africa.

The Faadh agrees with the leopard in being spotted, but differs in other respects. For the skin is not only of a deeper colour, but also much coarser; neither is the creature itself of so fierce a nature. However, the Arabs foolishly imagine it to be a spurious offspring betwixt the lion and leopardess. It feeds upon carrion, sometimes upon roots and herbs, like the jackall and the dubbah, and must be in great necessity when it ventures upon a sheep or a goat. As the faadh then can scarce be taken for the θως or lupus cervarius of the ancients, which is described as a much fiercer creature, the chamus† of Pliny seems better to agree with it.

Besides

* Peregrina cum ad Romanos advehebantur, stupebant: et nomen iis dabant non suum, sed obvium aliquod et e vicino suo rure. —Ita pantheras vocarunt mures, ut opinor, Africanos—Tale in leonibus est. Cum primum visi, non leones externo eos nomine insignierunt, sed noto et domestico ursos.—Virgilium quidem dum Acestem tegit Pelle Libystidos ursæ, certum mihi intellexisse leoninam, &c. Vid. J. Lips. Elect. l. ii. c. 4.

† Pompeii Magni primum ludi ostenderunt chaum, quem Galli rhaphium vocabant, effigie lupi, pardorum maculis. Plin. l. viii. c. 19. Vid. Gesn. de Quadrup. p. 549, 550. Jonst. de Quadrup. c. 12. Raii Synops. Animal. Quadrup. p. 201. Quærendum an genus aliquod sit thois vel pantheris minoris, quorum meminit

Besides this, there are two other animals that are marked like the leopard; only with this difference, that their spots are generally of a darker colour, as their fur is somewhat longer and softer. The first is of the cat kind, about one third less than a full grown leopard, and may be taken for the lesser panther of Oppian. The other has a small pointed head, with the teeth, feet, and other characteristics of the weesel kind. The body is about a foot long, round and slender, with a regular succession of black and white ringlets upon the tail. This, as well as the ichneumon, searches after poultry; and, provided it was tamer, and somewhat larger (as it is sometimes well scented), we might well take it for the ginetta*. This creature has two names; being called by some, gat el ber-rany, i. e. *the strange* or *foreign cat*, and by others, shib-beardou; but I should call it, for the reasons above, the lesser ginetta.

The dubbah is of the badger kind, near the bigness of a wolf, but has a flatter body, and naturally limps upon the hinder right leg; yet, notwithstanding this imperfection, the dubbah is tolerably swift, and cannot be so easily run down by the hunters of these countries as the wild boar.

meminit Oppianus. Conveniunt enim magnitudo, maculæ, ingenium (nam et panthera minorem innoxium esse Oppianus scribit) et usus pellium ad vestes pretiosus, et insuper odor suavis. Gesn. ut supra.

* Genetha vel potius genetta aut ginetta [Genocha apud Albertum perperam] est bestia paulo major [minor, Alber. et recte] vulpecula, &c. *Id. ibid.*

boar. The neck of it is so remarkably stiff, that in looking behind, or snatching obliquely at any object, it is obliged, in the same manner with the hog, the badger, and crocodile, to move the whole body. It is of a buff or dun colour, inclining to be reddish, with some transverse streaks of a dark brown; whilst the hairs upon the neck are near a span long, which it can occasionally erect, notwithstanding they are much softer than the bristles of a hog. The paws are large and well armed, serving in want of other food, to lay open the cephaglione, (*i. e.* the medulla, cerebrum, or εγκεφαλος) of the palmeta, or dwarf palm; to dig up the roots of plants, and sometimes the graves of the dead, which lie among the Bedoweens, in the open fields, without being secured by walls, trenches, or inclosures. When the dubbah is taken, the Arabs are very industrious to bury the head, lest the brain, according to their superstition, should be used in sorcery and enchantment; an ancient practice, as appears from the duræ nodus hyænæ; an expression in Lucan, l. vi. Next to the lion and panther, the dubbah is the fiercest of the wild beasts of Barbary; and, from the characteristics of having long hair upon its neck like a mane, moving its neck with difficulty, and disturbing the graves of the dead*, it may lay in

* Hyænam quoque mittit Africa, cui cum spina riget, collum continua unitate flecti nequit, nisi toto corpore circumacto. Solin. c. 40. Plin. l. viii. c. 30. Ὁν δε καλουσιν οἱ μεν γλανον, οἱ δε ὑαινον· εστι το μεγεθος ουκ ελαττον λυκου, χαιτην δ' εχει ὡσπερ ἱππος, και ετι σκληροτερας και βαθυτερας τας τριχας, και δι ὁλης της ῥαχεως—τυμβωρυχει δε, εφιεμενον της σαρκοφαγιας των ανθρωπων. Arist. Hist. Anim. l. viii. c. 5. Vid. Boch. Hieroz. l. iii. c. 11.

a greater claim to the hyæna of the ancients, than the civet cat or the badger, which are lesser animals, and not known, as far as I can learn, in Barbary.

The deeb* is of a darker colour than the fox, though near the same bigness. It yelps every night about the gardens and villages, feeding, as the dubbah does, upon roots, fruit, and carrion. Mr Ray† supposes it to be the lupus aureus of the ancients; though what Oppian describes by that name is larger, and of a much fiercer nature‡.

The deeb is likewise the same with the jackall, or the chathal of the more eastern countries, not differing much in sound from the Heb. שׁוּעָל *shaal*, which is rendered *the fox* in several places of Scripture; and, as we have before observed that this animal feeds upon fruit and dead carcases, we may see the propriety of Psal. lxiii. 10. where *they that shall fall by the sword* are said *to be* (to become) *a portion* (or provision) *for the shaalim;* and of Cant. ii. 15. where the little shaalim are described

* Alkamus, in his *Lexicon*, makes the *Deeb* and the *Teenan* to be the same; and as the latter has a great affinity with *Tannin*, which is commonly rendered *a dragon*, or *dragons* in Scripture, it is highly probable, that these *tannin* or *tannim* should be sometimes, instead of *dragons*, interpreted *deebs*, or *jackalls*, as will afterwards be farther taken notice.

† Vid. Raii Synops. Animal. p. 174.

‡ Ου λυκος, αλλα λυκω προσφερεστατος, αικυτατος δε.

Oppian. Cyneg. l. iii.

However, Bochart deduceth the name from the Heb. (זָאַב) *Zaab*, *gold*.

described *to spoil the vines*, and, as we may further suppose, to eat the tender grapes.

Bochart* has made it probable that the jackalls were the θωες of the Greeks, the *beni awi* of the Arabians, and the (איים) *ijim* or *iim*, Isa. xiii. 22. xxxiii. 14. and Jer. l. 39. which we render *the beasts of the islands;* an appellation very vague and undetermined. Some Jewish commentators make it the plural of איה, which we render *the kite*, Lev. xi. 14. and Deut. xiv. 13. Of the like nature also is (ציים) *tziim*, or *ziim* (ibid.) which we call in general, *the wild beasts of the desert*, instead of some particular well known species, as may be rather supposed, that frequents it. Whereas, by fixing the latter to the black cat, which will be hereafter described, and the ijim to the jackall, both of them noted animals, frequenting no less the uncultivated than the cultivated parts of these countries, and making all the night long a perpetual howling, yelping, or squalling noise, we may have a proper notion, as it is there relalated, of their *meeting together, and crying out in their desolate places.* The jackalls also, as they are

* Hieroz. l. iii. c. 12.

Δαφοινοι θωας, *i. e.* πυῤῥοι fulvi, ut habet scholiastes, Il. λ.
Θωας ὑπερφιαλους ελαφον περιποιπνυεσθαι
Αγρομενους. Oppian. Halieut. l. ii.

i. e. συναθροιζομενους, confertos, congregatos. Schol. Il. λ. 574.

Awa, i. e. *ululare* seu *latrare* proprium canis, lupi, et filii *awi*. Alcamus in Lexico.

Utrumque nomen אי et *Afei* est ονοματοποιητικον, ab ululatu.

θωες et θωυσσειν sunt conjugata; porro θωυσσειν est ὑλακτειν latrare. Ut supra de *awa*, ex Alcamo, ita J. Pollux de ὑλακτειν; Αλωπεκων και θωων και λυκων το ὑλακτειν.

are creatures by far the most common and familiar, as well as the most numerous of those countries, several of them feeding often together, so we may well perceive the great possibility there was for Samson to take, or cause to be taken, three hundred of them. The fox, properly so called, is rarely met with, neither is it gregarious.

The gat el khallah, siyah ghush, or karrah kulak; i. e. *the black cat*, or *black-ear'd cat*, as the Arabic, Persian and Turkish names signify, is of the bigness and shape of a cat of the largest size. The body is of a reddish brown; the belly of a lighter colour, and sometimes spotted; the chops are black, the ears of a deep grey, with the tips of them distinguished by small tufts of black stiff hair as in the lynx. The figure given us of this animal by Charleton*, is not so full in the chops as the Barbary siyah ghush; which, together with the jackall, are generally supposed to find out provision or prey for the lion, and are therefore called the lion's provider. Yet it may be very much doubted, whether there is any such friendly intercourse betwixt them. In the night indeed, *when all the beasts of the forest do move*, Psal. civ. 20,—22. these, as well as others, are prowling after sustenance; and *when the sun ariseth*, and *the* lion *getteth himself away to his den*, both the black cat and the jackall have been often found gnawing such carcases as the lion is supposed to have fed upon the night before. This

* Vid Charl. Exercit. p. 23.

This and the promiscuous noise which I have heard the jackall particularly make with the lion, are the only circumstances which I am acquainted with in favour of this opinion. However, this feeding together, and intercourse betwixt the jackall and the black cat, at these seasons, more than what has been observed betwixt any other two of the lesser wild beasts, may further confirm the conjecture of Bochart, that the latter might be the tziim, especially as *dzaiwin*, a name of the same sound in the Arabic, denotes such a creature.

It may be observed of the porcupine, that of the many which I have seen in Africa, I never knew any of them, though very much provoked, that could dart their quills. Their usual method of defence is, to recline themselves on one side, and, upon the enemy's near approach, to rise up quickly, and gore him with the erected prickles upon the other. The flesh of this animal, when fat and young, is very well tasted, and in great esteem. The near analogy also betwixt *kunfood*, the Arabic name of the hedge-hog, which is here very common, and the Hebrew קִפּוֹד *kephôde*, Isa. xxxiv. 11. &c. should induce us to take it for that quadruped, according to the LXX χοιρος, rather than for the bittern, as we translate it.

The jird*, and the jerboa, or yerboa, are two little harmless animals, which burrow in the ground. They chiefly frequent the Sahara, though I have often seen the latter in the plains of Warran.

* Bochart (Hieroz. l. ii. p. 249.) renders it the *great mouse*.

ran. Each of them is of the bigness of a rat, having their bellies white, but the rest of their bodies of a sorrel colour. The ears likewise of them both are round and hollow, in some long, in others short, agreeing with the rabbit in the order of their fore-teeth, and in the bristles of their chops, though they differ in other respects. For the head of the jird is somewhat pointed, and covered all over with fur; whereas, the nostrils of the jerboa are flat and naked, lying nearly in the same plain with the mouth; wherein also it differs from those which have been brought from Aleppo, and are described by Mr. Haym *. All the legs of the jird are nearly of the same length, with each of them five toes; whereas the fore-feet of the Barbary jerboa are very short, and armed only with three. The hinder feet are nearly of the same length with the body, with each of them four toes, besides two spurs, as we may call the little ones that are placed more than an inch above them. The tail of the jird though a little shorter than in the common rat, yet is better cloathed; whilst that of the jerboa is as long as its body, of a yellowish colour, with a black tuft near or upon the extremity. They are both good to eat; and the latter, notwithstanding the great disproportion betwixt the fore and hinder feet, runs, or rather jumps along with extraordinary swiftness; the tail, which it carries for the most part erect, or occasionally reclined, contributing

* Vid. Nic. Heym, Tesoro Britannico, vol. ii.

contributing all the while to the regularity of its motion.

The jerboa has been taken by some authors* for the [שפן] *saphan* † of the Scriptures, though the places where I have seen them burrow have never been among the rocks, but either in a stiff loamy earth, or else, where their haunts usually are, in the loose sand of the Sahara; especially where it is supported by the spreading roots of spartum, spurge-lawrel, or other the like plants. Agreeably to this method of their burrowing in the ground, under the roots of plants, some Cyrenaic medals exhibit little animals of this kind, under an umbellated plant, supposed to be the silphium.

That remarkable disproportion betwixt the fore and the hinder legs of the Jerboa or δίπους, (though I never saw them run, but only stand or rest themselves upon the latter), may induce us to take it for one of the δίποδες or two-footed γαλαι or rats, which ‡ Herodotus and other authors describe as the inhabitants of these countries; particularly (τῆ Σιλφίῃ) of the province of Silphium.

Besides the animals above mentioned, Barbary produces the bear, or dabh‖ (according to their appellation),

* Vid. Boch. Hieroz. l. iii. c. 33.

† "The high hills are a refuge for the wild goats, and so are "the stony rocks for the [*saphannim* שפנים] *conies*," Psal. civ. 18. "The *conies* [שפנים, *saphannim*] are but a feeble folk, "yet make they their houses in the rocks," Prov. xxx. 26.

‡ Herod. Melp. § 192. Theoph. apud Ælian. Hist. Anim. l. xv. c. 26. Photius, ibid. Arist. de Murib. Ægypt.

‖ דב *Dab. Ursus. Dabiba* enim Arabice est pilosam habere

appellation), the ape or sheddy, the ichneumon or tezerdea, the fox or thaleb, the ferret or nimse, and the weesel or fert el heile. The mole likewise, the rabbit, the hare, and the wild boar, are every where in great numbers. The last of these, the chief prey and food of the lion, (in Ecclus xii. 19. the onager or wild ass is described to be such), has sometimes been known to defend itself with so much bravery, that the victory has inclined to neither side; the carcases of them both having been found lying one by the other, torn and mangled to pieces.

SECTION II.

Of the oviparous Quadrupeds.

Among the oviparous quadrupeds, we are to place the land and water tortoise; the latter of which has a flatter body, though neither of them are peculiar to Barbary. The former, which hides himself during the winter months, is very palatable food, but the latter is very unwholesome. The taitah*, or bouiah, as they call the chamæleon, may be discovered by a good eye upon every hedge. The tongue is four inches long, and in shape like to a small pestle, which it darts upon flies and insects with a surprising swiftness, and retains them afterwards by a glutinous matter

re faciem, unde *Dab* saciei pili et villi, &c. Boch. Hieroz. l. iii. c. 9.

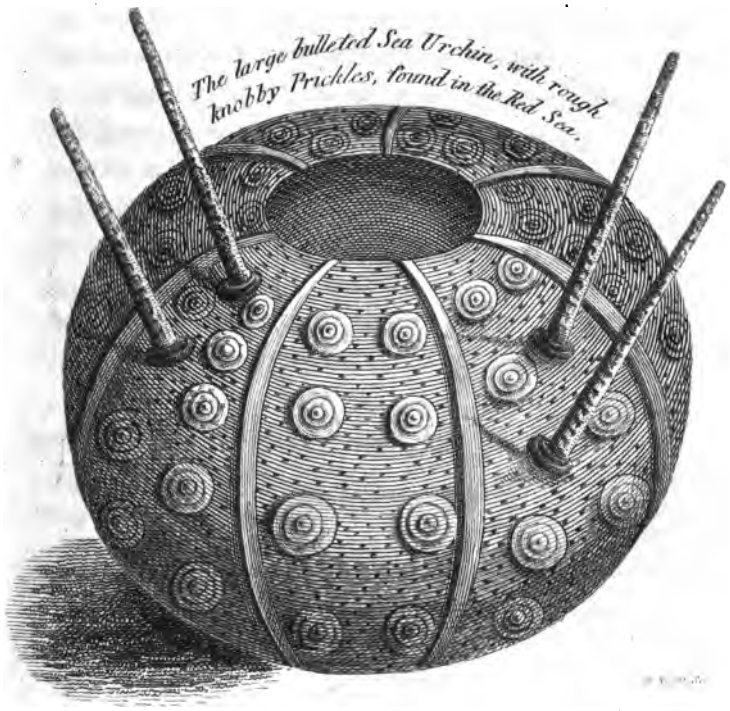
* Vid. Boch. Hieroz. l. iv. c. 4.

Vol: I. p. 324.

Ichneumon, p. 324 V.I.

Male and Female Skinkore, p. 160, V. 2.

Booka-shash, p. 326, V.I.



The large bulleted Sea Urchin, with rough knobby Prickles, found in the Red Sea.

ter that is excreted from the tip of it. The Moors and Arabs, after they have dried the skin, suspend it upon their bosoms to prevent the influence of an evil eye. The taitah differs little in name from the לטאה *letaa*, which in Lev. xi. 3. is rendered the lizard; and therefore the chamæleon, a species indeed of lizard, might, with more propriety, be substituted for it.

The warral, or guaral, according to Leo*, is sometimes thirty inches in length; being usually of a bright reddish colour, with darkish spots. Vansleb† is so weak a philosopher, as very seriously to affirm, that the warral is ingendered from the rotten eggs of the crocodile.

The dhab or dab, another lizard, taken notice of likewise by Leo‡, agrees nearly in shape, and in the hard pointed annuli or scales of the tail, with the caudiverbera, as it is represented in Gesner‖ and Johnston. *Tsab* [צב]§ therefore, a word of the same sound in the Hebrew, Lev. xi. 29. is translated erroneously, as we may suppose, the *tortoise*, instead of the *sharp scaled tail'd lizard.*

The zermoumeah is as frequent in the highways and hedges, as the common green lizard. It is a mighty slender elegant animal, with a long

* J. Leo. Descript. Africæ, l. ix. p. 297.

† Vid. Vansleb's present State of Egypt, p. 47.

‡ Vid. J. Leo, ut supra.

‖ Gesn. de Quadruped. ovip. p. 23. Jonst. Hist. Quadruped. Tab. LXXIX.

§ Boch. Hierez. l. iv. c. 1.

taper tail, of a light brown colour, all over beautifully striated with yellow streaks.

The skink or scincus frequently hides itself under flat stones, or else in the holes of old walls and ruins. In the like situation, (though they often come into our houses, and crawl over our beds), we find the nije-daimah, or booka-shash, which is of a dark gloomy colour, seven or eight inches long, with a flat head and body, and with the tail like the dab's. I have often observed, that the booka-shash would beat with its tail the walls, floors, or cieling which it rested upon; a circumstance that may induce us to take this for the smaller, and the dab for the greater caudiverbera or uromastix. The warral also, in running upon the ground, uses the like action; whilst the Arabs gravely affirm, that the person who is touched by one of these strokes will become barren and unfruitful.

SECTION III.

Of the Serpentine kind.

Not to mention the slow-worm and the snake, which are common, the most remarkable species of the serpentine kind is the thaibanne, which might well be taken for Lucan's Thebanus ophites, provided Thebanus was an appellative, and not the proper name of the serpent. I have been informed that some of them are three or four yards long; and as it is by far the largest serpent in Barbary,

Barbary, it will so far answer to the hæmorrhous, to which Lucan has given the epithet of ingens; the many others which he describes being probably much smaller, and of the viper size. I have seen purses made of the skin of the thaibanne, which were more than four inches wide.

The zurreike, another serpent of the Sahara, is usually about fifteen inches long. It is of a slender body, and being remarkable, as the name * (from *zurak*, jaculari) insinuates, for darting itself along with great swiftness, may perhaps be one of Lucan's jaculi volucres.

But the most common as well as malignant of this tribe, is the leffah, which, like our viper or adder, is of a less uniform turn of body than the zurreike, and rarely exceeds a foot in length. It is not always of the same colour, but varies a little according to the quality of the earth, sand, or rocks, where it is found †. The torrida dipsas answers very well both to the name and to the quality of the leffah, which is so called from *leffah*, urere, *to burn.*

The Arabs report that there is the same antipathy betwixt the leffah and the taitah, which was long ago assigned ‡ to the chamæleon and the

* Vid. note, p. 339.

† This circumstance and quality in the serpent kind has been taken notice of by Pliny. 'Vulgatum est,' says he, lib. viii. cap. 28. 'serpentes plerosque colorem terræ habere, qua occultantur.' Vid. etiam Nicand. in Sepe et Sepedone.

‡ Vid. Ælian. Hist. Animal. l. iv. c. 33. Philen. de Propr. Anim. in Chamæleonte. Scalig. ad Cardanum de Subtilit. apud Gesn. ut supra.

the viper; and that a little drop of clammy juice, which the taitah lets fall upon the leffah, will throw it into such violent convulsions as are attended with immediate death.

These, after the most diligent search and inquiry, are the only species of the viper kind that I am acquainted with; and I am persuaded, that the northern parts of Africa do not produce above five or six distinct species among the many that are described by Lucan* and Nicander. For it may be observed, in the first place, that the scytale, so called from σκυτάλη, *baculus*, which was also the slow or blind worm, the same with the cæcilia or τυφλὸν, was, in all probability, from the uniform shape of body, the head and the tail being nearly of the like thickness, no other than the amphisbæna.

* Hic quæ prima caput movit de pulvere tabes,
Aspida somniferam tumida cervice levavit, &c.
At non stare suum miseris passura cruorem
Squamiferos ingens Hæmorrhois explicat orbes.
Natus et ambiguæ coloret qui Syrtidos arva
Chersydros, tractique via sumante Chelydri;
Et semper recto lapsurus limite Cenchris;
Pluribus ille notis variatam pingitur alvum,
Quam parvis tinctus maculis Thebanus Ophites;
Concolor exustis atque indiscretus arenis
Ammodytes; spinaque vagi torquente Cerastæ;
Et Scytale sparsis etiam nunc sola pruinis
Exuvias positura suas; et torrida Dipsas;
Et gravis in geminum surgens caput Amphisbæna;
Et natrix violator aquæ, Jaculique volucres;
Et contentus iter cauda sulcare Pareas;
Oraque distendens avidus spumantia Prester;
Ossaque dissolvens cum corpore tabificus Seps.
Sibilaque effundens cunctas terrentia pestes,
Ante venena nocens, late sibi submovet omne
Vulgus, et in vacua regnat Basiliscus arena.

Luc. Bell. Civ. l. ix.

amphisbæna. The cenchris also, from κεγχρος, its millet-like spots, and from being of a larger size, according to Nicander, was not different from the thebanus ophites; which, from the name, should be spotted like the granite or serpentine marble. Yet still these spots are no distinguishing characteristics; in as much as they may be attributed, more or less, to all or to the greatest part of the serpentine kind.

With regard also to the aspis, this had a great variety of species or synonyms rather. Ælian (Hist. Anim. l. x. c. 3.) reckons them to be sixteen. 'Plures, diversæque sunt aspidum species,' (says Solinus, cap. xxvii.) 'verum disparis effectus ad nocendum: Dipsas (from διψαω) siti interficit; hypnale (from υπνος) quod somno necat.' To which we may add the prester and seps; the bite of the former being attended with a fever, as a derivative from πρηθω; the bite of the latter being attended with a corruption of the whole mass of blood, (the same poison working differently, according to the habit of body in the wounded person), as a derivative from σηπω. As to the name itself of *aspis*, it might have been generical, from coiling itself up like a shield; ασπις *scutum dicitur, eo quod ad caput tegendum reliquo corpore pro scuto utitur.* So that all the properties and characteristics above mentioned, may be well attributed to one and the same animal. Consequently the aspis, the dipsas, the uphale, the prester, and seps, might be only one single species of viper, under these different appellations.

The

The natrix, in like manner, which is the coluber and anguis, was probably the same with the chelydris or chelydrus, from its stinking quality, implied in the expression *via fumente*, or from living and depositing its eggs in dunghills; the viper kind, on the contrary, being all of them sweet, and in smell altogether inoffensive. The same might also be the chersydros (χερσος et ὑδωρ), from frequenting both the land and water, contrary to the custom of the viper kind, which lives constantly upon land. The pareas too, παρα τας παρειας μειζους εχειν, though the whole genus can upon occasion enlarge their jaws, from being sacred to Æsculapius, should be no other than the anguis or natrix. The natrix therefore, the coluber, anguis chelydris or chelydrus, together with the chersydros and pareas, were likewise one and the same creature.

The ammodytes, from its bright sandy colour, answers exactly to the cerastes, which is described to be concolor exustis arenis; though it is particular enough, that no notice is taken of the horns (τα κερατα) by Lucan, from whence it received its very name. And this circumstance may give us room to suspect, that the poet had a greater regard to apply, at all adventure, such a set of vague indiscriminating phrases as would best suit his poesy, and be applicable to the whole genus, than to assign to each species, like an accurate naturalist, its real and specific signatures and characteristics. And further, Nicander, in giving horns indiscriminately to the aspis, echis, cerastes,

cerastes, and hæmorrhous, seems to make them one and the same serpent, notwithstanding some small, and perhaps accidental and non-permanent differences in their colours. Neither can any right specific distinction or characteristic be drawn from what that author too often insists upon, *viz.* their straight and direct, or their oblique and sinister motions.

SECTION IV.

Of the Birds.

In describing the more curious birds, we may add to the eagle kind the karaburno, which is of the bigness of our buzzard; with a black bill, red iris, yellow short feet, the back of an ash or sordid blue colour, the pinions of the wings black, the belly and tail whitish.

The graab el Sahara, or *crow of the desert*, is somewhat bigger than our raven; and, from the redness of the feet and bill, may demand the title of coracias major, or the larger coracias or pyrrhocorax.

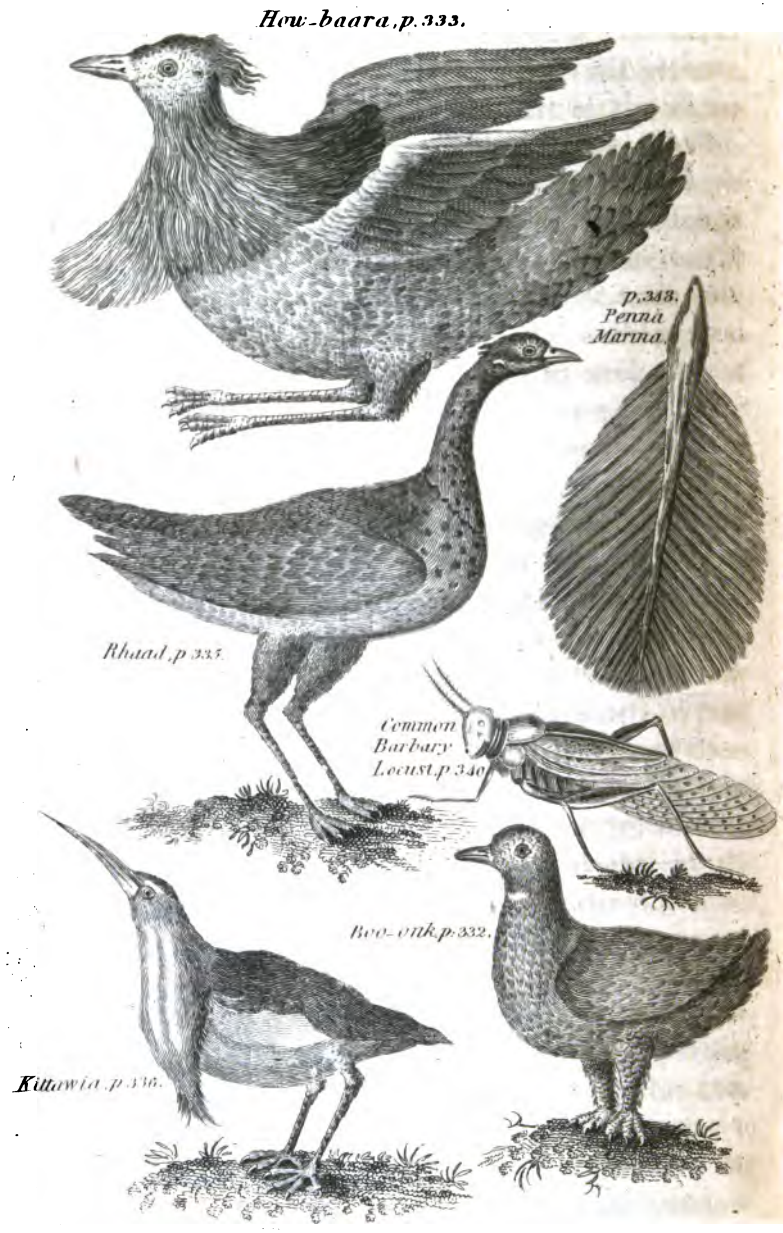
The emseesy, or ox-bird, is as large as the curlew, being all over of a milk white colour, except the bill and the legs, which are of a fine red. It generally feeds after cattle in the meadows, which makes the flesh of it unsavory, and soon to corrupt. It resembles the crow in habit and shape of body.

The boo-onk, or long neck, is of the bittern kind,

kind, somewhat less than the lapwing. The neck, the breast, and the belly are of a light yellow; but the back and the upper part of the wings are of a jett black. The tail is short, the feathers of the neck long, and streaked either with white, or with a light yellow. The bill, which is three inches long, is green, in fashion like to the stork's; and the legs, which are short and slender, are of the same colour. In walking and searching for food, it throws out its neck to the length of seven or eight inches, from whence the Arabs call it boo-onk, *the father of the neck*, or the *long neck*.

The burourou, one of the larger species of the horned owls, is spotted like the Norwegian. It generally frequents the desert, like the graab el Sahara; and when it appears to the northward, among the towns and villages, it is fancied to portend some direful infectious distemper. Whilst the plague raged lately at Algiers, several of these birds were seen to hover about and pitch upon the houses, particularly where the inhabitants were infected; drawn thither, no doubt, by the contagious smell. But as soon as the distemper was over, they disappeared, and retired again into the Sahara.

The yarourou, or *canis sylvestris*, as that Syriac word is commonly interpreted, and particularly taken notice of by Dr Pocock, in his *Comment* upon Mic. i. 8. is nearly allied in name to the burourou, though we cannot here draw any consequence from it; in as much as the yarourou was


How-baara, p. 333.
p. 343.
Penna
Marina.
Rhaad, p. 335.
Common
Barbary
Locust, p. 340.
Bvo-onk, p. 332.
Kittawia, p. 336.

R. Scott. Sc.

was not a bird, but a quadruped, *viz.* the jackall; as tanin, the original word, which we render *dragon*, is there interpreted *.

The shaga-rag is of the bigness and shape of a jay, though with a smaller bill, and shorter legs. The back is brownish; the head, neck and belly of a light green; and upon the wings and tail there are several spots or ringlets of a deep blue. It makes a squalling noise, and builds in the banks of the Shelliff, Booberak, and other rivers. Shagarag, by a small transmutation of letters, is the same name with *sharakrak*, or *shakarak* of the Arabian authors, and with the שרקרק *sharakrak* of the Talmudists; so called from שרק *sharak*, *to squall*. It was probably in conformity to this quality that Buxtorf has interpreted *sharakrak* the *merops* or *bee-eater*, a bird very common all over Barbary and the Levant, which flies in flocks, and, in the heat of the day makes a squalling noise, though not so shrill as the shagarag. Jonathan, the Syriac version, and the Talmudists, explain רחם *racham*, Lev. xi. 18. or רחמה *rachamah*, Deut. xiv. 17. by *sharakrak*, or *sarakreka* in the Syriac; which being more regarded, or supposed perhaps to be better understood by Munster and Deodatus than the original word *rachamah*, induced them to translate it *pica*, (the magpye, or rather the jay), with which our shagarag has no small affinity, both in voice and plumage. I shall, in another place, take notice of the rachamah, which was so little known to

* Vid. note *, p. 318.

the Jewish writers, that the learned Bochart*, after acknowledging his own ignorance of it, complains likewise of theirs, in this ingenious and just remark: 'Avem illam, *viz.* rachamah,' says he, 'desinire non potuerunt viri, tam impe-'riti rerum naturæ, quam periti vocem inter-'pretes.'

The houbaara, or houbaary, is of the size of a capon, but with a longer body. It feeds upon shrubs and insects, like the graab el Sahara, and frequents, in like manner, the desert; for which reason, perhaps, in the Arabian version ינשוף (or *the owl*, as we render it), *yansouph*, Isa. xxxiv. 11. is interpreted the houbary. This bird is of a light dun or yellowish colour, marked all over with little brown taches; whilst the larger feathers of the wing are black, with each of them a white spot near the middle. The feathers of the neck are whitish, with black streaks; but are chiefly remarkable for their length, and for being erected, as in the ruff and dung-hill cock, whenever it is attacked or provoked. The bill is flat like the starling's, nearly an inch and a half long; and the legs agree in shape, and in the want of the hinder toe with the bustard's. The gall and the contents of the stomach are in great esteem for sore eyes, and have therefore been sometimes sold at a great price. Nothing surely can be more entertaining than the sight of the houbaara when it is pursued by the hawk, and to observe the great variety of flights and stratagems which it

* Boch. Hieroz. l. ii. c. 25.

it is obliged to use, in order to escape. The Arabian authors* add, that upon these occasions it endeavours to squirt its dung into the hawk's eyes, in order to blind them; but it may drop it rather, as the strunt-bird is known to do, out of fear. Golius and Bochart likewise misinterpret hoobaara in calling it the bustard; which agrees indeed in colour, in habit of body, and number of toes with the hoobaara, but differs in being at least of twice the bigness.

The rhaad or saf-saf, which is a granivorous and gregarious bird, wants also the hinder toe. There are two species of it; the smaller being of the size of an ordinary pullet, whereas the larger is near as big as the hoobaara, and differs also from the lesser in having a black head, with a tuft of dark blue feathers immediately below it. The belly of them both is white, the back and the wings are of a buff colour, spotted with brown; the tail is lighter, and marked all along with black transverse streaks. The beak and the legs are stronger than in birds of the partridge kind. Rhaad†, which denotes *thunder* in the language of this country, is supposed to be a name that has been given to it, from the noise that it makes in springing from the ground; as saf-saf‡, the other name, very naturally expresses the beating

* Boch. Hieroz. part. post.

† Sc. a *rahad*, tonuit.

‡ *Sufsuf*, translated *passer* only by Golius, is not unlike in name to the שחף *sachaph* or *sah-haph*, which, Lev. xi. 16. we render *the cuckow*.

beating of the air, when it is got upon the wing.

The kitawiah, or African lagopus, as we may call it, is another bird of the gregarious and granivorous kind, with short feathered feet, which likewise want the hinder toe. It frequents the most barren, as the rhaad does the more fertile parts of these countries; and is, in size and habit of body, like the dove. The back or upper part of it is of a livid colour, with dark spots; the belly is blackish; and upon the throat, there is the figure of a crescent, of a beautiful yellow. Each feather in the tail is tipped with a white spot, whilst that in the middle is long and pointed, as in the merops. The flesh of this beautiful bird is like that of the rhaad, *viz.* red upon the breast, and white in the legs; wherewith it agrees further, in being not only of an agreeable taste, but of an easy digestion.

The Barbary partridge is the same with the greater or red-legged species, that is already known and described by Mr Ray; and besides the quail, which is common to most countries, there is one here of a lighter colour, that wants the hinder toe. Both of them are birds of passage; as is likewise the woodcock, which makes its first appearance in October, and continues till the March following, as in Europe. The Africans call the latter (from the largeness, I suppose, of its head), *the ass of the partridges.*

Besides such of the web-footed water fowl as are common in England, I have seen several other species,

species, beautifully distinguished by their differently figured bills and plumage, which it would be too tedious to enumerate. They are all of them called by the general name of brak, which word, Golius, and others, have made to denote some particular species only of the duck kind, contrary to the received acceptation of it in this country, for the family in general.

Among the lesser birds, we may place a species of the thrush kind, not inferior to the American birds in the richness of its plumage. The head, neck, and back, are of a fine light green; the wings of a lark colour; the breast white and spotted like the thrush's; the *uropygium*, or rump, of an elegant yellow; and the extremity of the feathers upon the tail and wings, were tipped with the like colour. If we except the feet, which are shorter and stronger, it agrees in the fashion of the bill, and in the whole habit of body, with the thrush. This bird is not very common, and appears only in the summer months, when figs are in season.

To the little thick-billed birds, we may add the Capsa sparrow, which is as big as the common house sparrow, and as often seen upon the houses in the date villages, to the westward of the Lake of Marks, as the common sparrow is in other places. It is all over of a lark colour, excepting the breast, which is somewhat lighter, and shines like the pigeon's. This bird has an exceedingly sweet and melodious note, much preferable to that of the Canary bird, or nightingale.

gale. Several attempts have been made to bring it to Kairwan, and other places to the northward; but it was always found to be of so delicate and peculiar a nature, that it immediately languished and pined away upon changing the climate.

SECTION V.

Of the Insects—particularly the Locust.

INSECTS, and volatiles under that denomination, are more numerous than curious. Butterflies, adderbolts, beetles, &c. are in such a variety of shapes, and luxuriany of colours, that it would be too tedious to enumerate them all. A species or two of each sort may be sufficient.

The most curious species of the butterfly kind is near four inches from one tip of the wing to the other, being all over very beautifully streaked with murrey and yellow. Yet the edges of the lower wings are to be excepted, which, being indented, and ending in a narrow strip or lappet of an inch long, are very elegantly bordered with yellow. Near the tail, there is a spot of a carnation colour.

The rarest species of the libellæ or adderbolts, is one of three inches and a half long, broad tailed, of a rusty colour, with bright spotted wings. There is another of the same size, but of a more cylindrical body, differing little in colour [illegible] common locust.

The

The least frequent of the beetle kind, is a species with one horn, of the colour and size of a chesnut. The head is notched round, or indented, and the feet are broad like those of the gryllo-talpa's. The lesser nasicornes are every where met with, as also a diversity of elastic beetles.

In the hotter months of the summer, especially from mid-day to the middle of the afternoon, the cicada, τεττιγξ, or *grashopper*, as we falsely translate it, is perpetually stunning our ears with its most excessively shrill and ungrateful noise. It is in this respect the most troublesome and impertinent of insects, perching upon a twig, and squalling sometimes two or three hours without ceasing; thereby too often disturbing the studies or the short repose that is frequently indulged in these hot climates at those hours. The τεττιγξ of the Greeks must have had a quite different voice, more soft surely and melodious; otherwise the fine orators of Homer*, who are compared to it, can be looked upon no better than so many loud loquacious scolds.

To that species of locusts, which are called mantes by the naturalists, I am to add one of three inches long, of a brown colour, with the fore legs armed with strong horny claws. There is another of the same size of the cucullated kind, which hath the upper wings streaked with a light green,

* ——αγορηται
Εσθλοι, τεττιγεσσιν εοικοτες, οιτε καθ' ὑλην
Δενδρεω εφεζομενοι, οπα λειριοεσσαν ιοισι.

Il. γ. 150.

green, and the membranaceous ones finely chequered with flesh, brown, and scarlet colours; besides a third species, of two inches long, with elegant green wings. But the chief characteristics of the latter, are two antennæ, which project, like a couple of feathers, from the forehead.

I never observed the mantes to be gregarious; but the locusts, properly so called, which are so frequently mentioned by sacred as well as profane writers, are sometimes so beyond expression. Those which I saw, *ann.* 1724 and 1725, were much bigger than our common grashoppers, and had brown spotted wings, with legs and bodies of a bright yellow. Their first appearance was towards the latter end of March, the wind having been for some time from the south. In the middle of April, their numbers were so vastly increased, that in the heat of the day, they formed themselves into large and numerous swarms, flew in the air like a succession of clouds, and, as the prophet Joel (ii. 10.) expresses it, they *darkened the sun:* When the wind blew briskly, so that these swarms were crowded by others, or thrown one upon another, we had a lively idea of that comparison of the psalmist, (Psal. cix. 23.) of being *tossed up and down as the locust.* In the month of May, when the ovaries of those insects were ripe and turgid, each of these swarms began gradually to disappear, and retired into the Mettijiah, and other adjacent plains, where they deposited their eggs. These were no sooner hatched in June, than each of the broods collected

ed itself into a compact body, of a furlong or more in square; and marching afterwards directly forward towards the sea, they let nothing escape them, eating up every thing that was green and juicy; not only the lesser kind of vegetables, but the vine likewise, the fig-tree, the pomegranate, the palm, and the apple tree—*even all the trees of the field,* Joel i. 12. In doing which, *they kept their ranks like men of war,* climbing over, as they advanced, every tree or wall that was in their way; nay, they entered into our very houses and bed-chambers, like *so many thieves.* The inhabitants, to stop their progress, made a variety of pits and trenches all over their fields and gardens, which they filled with water; or else they heaped up therein heath, stubble, and such like combustible matter, which were severally set on fire upon the approach of the locusts. But this was all to no purpose; for the trenches were quickly filled up, and the fires extinguished by infinite swarms succeeding one another; whilst the front was regardless of danger, and the rear pressed on so close, that a retreat was altogether impossible. A day or two after one of these broods was in motion, others were already hatched to march and glean after them, gnawing off the very bark, and the young branches of such trees as had before escaped with the loss only of their fruit and foliage. So justly have they been compared by the prophet Joel (ii. 3.) to *a great army;* who further observes, that *the land is as the garden of Eden be-*

fore them, and behind them a desolate wilderness.

Having lived near a month in this manner, like a μυριοστομον ξιφος*, or *sword with ten thousand edges,* to which they have been compared, upon the ruin and destruction of every vegetable substance that came in their way, they arrived at their full growth, and threw off their nympha-state, by casting their outward skin. To prepare themselves for this change, they clung by their hinder feet to some bush, twig, or corner of a stone; and immediately, by using an undulating motion, their heads would first break out, and then the rest of their bodies. The whole transformation was performed in seven or eight minutes, after which they lay for a small time in a torpid and seemingly in a languishing condition; but as soon as the sun and the air had hardened their wings by drying up the moisture that remained upon them, after casting their sloughs, they re-assumed their former voracity, with an addition both of strength and agility. Yet they continued not long in this state before they were entirely dispersed, as their parents were before, after they had laid their eggs; and as the direction of the marches and flights of them both was always to the northward, and not having strength, as they have sometimes had, to reach the opposite shores of Italy, France or Spain, it is probable they perished in the sea; a grave which, according to these people,

* Pisidas apud Boch. Hieroz. par. ii. p. 441.

people, they have in common with other winged creatures.

The locust, I conjecture, was the *noisome beast*, or *the pernicious destructive animal*, as the original words may be interpreted, which, with the *sword*, the *famine*, and the *pestilence*, made the *four sore judgments* that were threatened against Jerusalem, Ezek. xiv. 21. The Jews were allowed to eat them; and indeed, when sprinkled with salt, and fried, they are not unlike in taste to our fresh water cray-fish. The Acridophagi*, no doubt, were fond of eating them; in so much as they received their name from thence. Ludolphus† has endeavoured to prove, that the שלוים (*shellowim*, or *quails*, as we render the word), which the Israelites fed upon in the wilderness‡, were a species only of locusts. The same opinion is embraced by the learned Bishop of Clogher ||, who urges in defence of it, Wisd. xvi. 3. where the food of the Israelites, (or *the things that were sent*, τα ιπαπισταλμινα), there supposed to be referred to, is said to have had αδιχθυαν, an *ugly*, *odious*, or *disagreeable sight*, or *appearance*; an expression, says he, by no means applicable to the quail, which is a beautiful bird, but very much so to a locust. But, not to dispute whether any of God's creatures can be properly called *ugly*, the ugly sight there

* Agatharcides describes these people to be βραχυτερου των λοιπων, ισχνοι δι τοις ειδισι, μιλανις δι εξαισιως.

† *Viz.* in Comment. Hist. Æthiopic, p. 185. &c.

‡ Exod. x. 13. Numb. xi. 31.

|| Chronol. p. 379.

there recorded refers to the frogs, lice, &c. that were sent among the Egyptians, as will appear by comparing the different cases and afflictions of the Egyptians and Israelites, which are all along described, in contrast with each other, throughout the context; they especially who are spoken of ver. 3. being no other than the Egyptians. Moreover, the *quails* (ὀρτυγομητρα, or *land rails*, birds of the finest taste) are particularly mentioned, ver. 2. to have been their food; and also, chap. xix. 12. where *quails* (ὀρτυγομητρα) are said to have *come up unto them from the sea for their contentment*, or comfort. And besides, the holy psalmist, in describing this particular food of the Israelites, or the *shellowim*, by calling them *feathered fowls*, (which the locusts certainly are not, having only membranaceous wings), entirely confutes all suppositions of this kind; as indeed the admitting of them would be to confound all Scripture names. It would be to make *arbah* (as the locusts are always called) and *shellowim*, names undoubtedly very different, to be one and the same.

Neither has any authority been hitherto produced for taking ακριδες, according to the Greek appellation, for the *fruit* of the locust tree, or the *tops of plants* *; the name itself being rather derived from the desire or appetite which this insect

* In hanc sententiam (sc. quod ακριδες erant ακροδρυα vel ακρα' δρυων vel ακρεμονες, sive ακρεμασια, *i. e.* arborum, vel herbarum summitates) propenderunt Athanas. Isid. Euthym. Theophyl. &c. Vid. Pol. Synop. in Matt. iii. 4. et Boch. Hieroz. l. iv. c. 7.

sect has, in particular, of living upon such food *. And besides, the ακρίδες described by Aristotle †, and other historians, are the locusts I am now speaking of. The LXXII likewise always interpret [ארבה] *arbah* by the same word; consequently the writers of the New Testament may be supposed to have taken it in the same signification. The ακρίδες then, which St John Baptist fed upon in the wilderness, were properly locusts; and provided they appeared in the Holy Land during the spring as they did in Barbary, it may be presumed that St John entered upon his mission, and that *the day of his shewing himself unto Israel*, Luke i. 20. was at that season.

SECTION VI.

Of the Scorpion and Phalangium.

THE ackrab, or scorpion, in consideration of its noxious qualities, may claim the next place after the locust. Some of the species are long and narrow; others are of a rounder shape, and larger, with tails consisting of six joints. I never observed any that had seven, according to what has been asserted by some ancient authors ‡. Those

* Ακρις παρα το ακρας των αταχνων και των φυτων νεμεσθαι. Etym. Magn. *Je-rad*, the Arabic name for these insects, is derived from *avulsit, detraxit:* ut folia de ramis, &c. vid. Gol. in voce.

† Arist. Hist. Animal. l. v. c. 28.

‡ Constat et septena caudæ internodia sæviora esse. Plin. l. xi. c. 25. de scorpionibus. Σκορπιων δε, και πλοιων και πτερων λεγεται πληθος,

Those to the northward of Mount Atlas are not very hurtful; for the sting, being only attended with a slight fever, the application of a little Venice treacle quickly assuages the pain. But the scorpions of Gætulia, and most other parts of the Sahara, as they are generally larger, and of a darker complexion, so their venom is proportionably malignant, and frequently attended with death. I had once sent me a female scorpion, which, as it is a viviparous animal, had just brought forth her young, about twenty in number, each of them scarce so large as a grain of barley.

Of the same virulent nature with the scorpion, is the bite of the boola-kaz; a phalangium of the Sahara, the rhax probably which Ælian* observes to be an animal of these parts. It is computed that twenty or thirty persons die every year by the hurt received from this animal and the leffah.

The method of curing the bite or sting of these venomous creatures, is either immediately to burn, or to make a deep incision upon the wounded part, or else to cut out the contiguous flesh. Sometimes also the patient lies buried all over, excepting his head, in the hot burning sands, or else in pits dug and heated for the purpose; in order, no doubt, to obtain the like copious perspiration

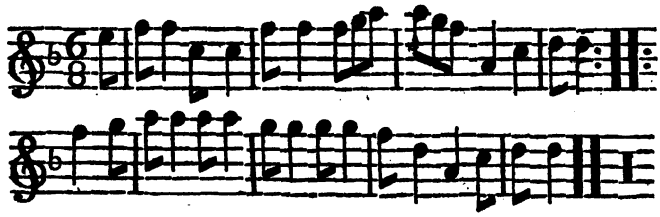
πληθος, μεγεθει δε ιπτα σφονδυλων. Strab. l. xvii. Και πυ ιπτα ιχων σφονδυλους ωφθη τις. Ælian. Hist. Anim. l. vi. c. 20.

* Lib. iii. c. 136.

spiration that is excited by dancing* in those that are bitten by the tarantula. But when no great danger is apprehended, then they apply hot ashes only, or the powder of alhenna, with two or three thin slices of an onion, by way of cataplasm. I never heard that oil olive, which they have always at hand, was ever made use of; which, being rubbed warm upon the wound, has been lately accounted a specific remedy, particularly against the bite of the viper. It was one† of the twenty remarkable edicts that were given out by the emperor Claudius in one day, that no other remedy should be used in the bite of a viper, than the juice of the yew tree or taxus.

SEC-

* Matthiolus, in his Annotations upon Dioscorides, l. ii. c. 77. de Araneo, vouches for the fact, and acquaints us that he had seen it: quod equidem attestari possum. The following air, called the tarentella, is one of those which the Apulians are said to make use of on these occasions.



† Vid. Seut. in Claudio.

SECTION VII.

Of the Fish.

THERE are few species of fish to be met with in these seas or rivers, but what have been long ago described by Rondeletius, and still continue to be taken as well on this as on the other side of the Mediterranean; a catalogue of which is placed among the *Collectanea.* To these we may add a firm and well tasted barbel, which, with the eel, is common to most of those rivers. The barbel has two appendages on the lower jaw. In the warm fountain at Capsa, we find a beautiful little perch, with chequered fins, and a turned up nose; but this is a coarse fish, of no delicate flavour, though we may consider it as a curiosity, in living so far from the sea, and in being, as far as I could be informed, the only fish appertaining to the many rivulets of these inland parts of Africa. The fishermen find sometimes, in drawing and clearing their nets, the penna marina or *sea-feather;* which, in the night time particularly, is so remarkably glowing and luminous, as to afford light enough to discover the quantity and size of the fish that are inclosed along with it in the same net. I have seen more than once, large shoals of a small circular flat polypus, with a thin semicircular ridge obliquely crossing the back of it. This, which is the urtica marina soluta, and the

the veletta of F. Columna, is hung all over with little feet or suckers, and is greedily pursued by the tunny and porpoise. A few years ago, an orca, or toothed whale, sixty feet long, was stranded under the walls of Algiers; which was looked upon as so extraordinary an appearance, that the Algerines were apprehensive it portended some direful event to their polity and government.

Among the fish that are called *crustaceous*, the first place is to be given to the lobster, though it is in no great plenty upon the coast of Barbary; whereas shrimps and prawns, a small thin-shelled crab, like the broad-footed one of Rondeletius, the locusta, vulgarly called the long oyster, together with the squilla lata, or *sea cray-fish* of the same author, are every day brought to the market. These are preferred to the lobster for firmness and elegancy of taste.

The echini, or *sea eggs*, are more remarkable for their number than their variety. I have seen no more than three species; one of which is of the pentaphylloid or spatagus kind, being very beautiful to look upon, but of no use. Each of the others has five sutures, accompanied with several concentric rows of little knobs, supporting so many prickles or aculei. The roe, which lies in the inside of them, between the sutures, and is the only part that is eatable, is turgid and in perfection about the full of the moon. After being tempered and seasoned with pepper and vine-

gar, it is looked upon as no small dainty; of which I have often tasted.

Neither is there any great plenty or variety of *shell-fish*, as will appear from the catalogue of them, which is inserted among the *Collectanea*. The exuviæ, indeed, of a few species of whilks and flithers, of the sea-ear, of the spondylus, and of a smooth shallow chama, are what we commonly see lying upon the shore; whilst the greater whilk or buccinum, eight or ten inches long; a long narrow pectunculus; the muscle of Matthiolus; the concha Veneris; a large thin ampullaceous whilk, the 18th species of Lister; with the long-nosed muricated one, the 20th of the same author, may be reckoned among the rarities. But the solitanna, which, as Varro tells us, (l. xiii. c. 14. *De re Rustica*), contained twelve gallons, would be undoubtedly the greatest curiosity, and the very princess of the testaceous kind, provided it still continued to be a native of these seas.

Tunis was formerly well supplied with oysters, from the haven of Bizerta; but, when I was there, some copious rains*, with the usual torrents consequent thereupon, which fell into it from the neighbouring lake, were supposed, by making

* Nimirum tenuitas aquæ non sufficit eorum respirationi.—Atque eadem causa est, quod in Ponto, cujus oræ crebris fluminum ostiis alluuntur, non sunt testacea, nisi quibusdam in locis pauca—Etiam in æstuariis Venetis observatur testacea interire, quando immodicis pluviis palustris salsedo diluitur. J. Grand. de Verit. diluvii, &c. p. 66. C. Langii Method. Testac. p. 7. in præfat.

making the water too fresh, to have diminished the breed. The bottoms likewise, not only of the several coasting vessels of Algiers, but of others that have continued any time in the harbour, were frequently covered with oysters; yet no banks of them could ever be discovered, though they have been carefully sought after. As this coast likewise is no way remarkable for banks of sand, the cockle is a great rarity; but muscles are every where as common, as they are large and good; neither are they attended, as those of our island frequently are, with crabs or cancelli. The submarine rocks of these coasts, particularly near Cape Zibeeb and Port Farina, are sometimes very pregnant with another species of muscle, of a more delicious taste, and cylindrical shape, which is called by some naturalists, dactylus*, from being in the shape of a finger or date; and by others pholus, or pholis, from (φωλεύω) lying hid in the rocks. They are found of different and intermediate sizes, from half an inch, to two or three inches in length; lying very near or within an inch or two of each other, with sometimes a small duct of communication, rarely bigger than a bristle betwixt them. The cavities they lie in, are as exactly fitted to them, as if they had been cast in so many moulds; which they seem likewise to have a power of gradually enlarging, according to the different periods

* Dactylus non a digitorum forma sed a Syriaca voce דקלא vel דגלתא quæ palmam ejusque fructum significat. Vid. Hilleri Hieroph.

periods of their growth. But in what manner this is effected, how they are nourished and propagated, with a great many other circumstances relating to their animal economy, remains at present among the secrets of nature.

As the ostrich will be taken notice of in the natural history of Arabia Petræa, these are all the observations which I have to offer, with regard to the animals of these kingdoms. In the course of which, some perhaps might expect to be entertained with the description of strange and wonderful objects, such as Africa has been commonly supposed to produce. But the natural and ordinary course of things is much the same in Barbary as in other places; each species keeping inviolably to itself. For if we except the mule and the kumrah, (procreated from animals under the direction of mankind, and therefore not properly left to themselves), few, I say, if any other instances can be urged in favour of the old observation, THAT AFRICA IS ALWAYS PRODUCING SOME NEW MONSTER*.

CHAP-

* Λεγεται δε τις παροιμια ὡς αει φερει τι Λιβυη καινον. Arist. Hist. Anim. l. viii. c. 28. Ideo (sc. inopia aquarum ad paucos amnes congregantibus se feris) multiformes ibi animalium partus: varie fœminis cujusque generis mares aut vi aut voluptate miscente. Unde etiam vulgare Græciæ dictum, SEMPER ALIQUID NOVI AFRICAM AFFERRE. Plin. l. viii. c. 16.

CHAPTER III.

OF THEIR ARTS, HABITS, CUSTOMS, &c.

SECTION I.

Of the state of Learning in Barbary, with the Method of teaching their Children.

THE liberal arts and sciences among the Mahometans continue to be, as they have been for many ages, in a low state and condition. Philosophy, mathematics, and the knowledge of physic and medicine, which, a few centuries ago they had almost entirely to themselves, are at present very little known or studied. The roving and unsettled life of the Arabs, and the perpetual grievances which the Moors meet with from the Turks, will not permit either of them to enjoy that liberty, quiet and security, which have at all times given birth and encouragement to learning. As for the Turks, they are generally of such turbulent and restless dispositions, or else engage themselves so deep in trade and in the improvement

ment of their fortunes, that they have no taste at all for it; being wonderfully astonished, as they have often told me, how the Christians can take delight, or spend so much time and money, in such empty amusements as study and speculation.

When the Moorish and Turkish boys (for there is little or no education among the Bedoweens) are about six years old, they are sent to school, where they learn to read, to write, and repeat their lessons at the same time. They make no use of paper; but each boy writes upon a thin smooth board, slightly daubed over with whiting, which may be wiped off or renewed at pleasure. Such probably, for the Jewish children use the same, was the πινακιδιον, the *little board* or *writing table* (as we render it, Luke i. 63.) that *was called for by Zacharias.* After they have made some progress in the Koran, which is the principal book that is taught there, they are initiated, with the like care, in the several ceremonies and devotions of their religion; the master receiving from each boy, for his trouble and attendance, about a penny a week. When a boy has laudably acquitted himself in any branch of these instructions, he is forthwith decked out in the most sumptuous apparel, and, being mounted upon a horse richly caparisoned, is conducted through the streets by his school-fellows, with loud acclamations; whilst in the mean time, his friends and relations are met together to congratulate his parents, (*omnes omnia bona dicere*, &c.) and to load the young scholar

scholar with gifts. After the boys have been thus employed for three or four years, they learn some trade, or else are inrolled in the army; in attending which occupations, there are very few of them who retain what they learned in their youth, except the sanjacktars, i. e. *the secretaries at war*, and those who are employed in collecting the tribute.

If we except the Koran, and some enthusiastic comments upon it, few books are read or inquired after by those few persons of riper years, who have either time or leisure for study and contemplation. At present, all that variety of learning which they formerly either invented themselves, or adopted into their own language, may be reduced to a few sheets of blundering geography, or to some tiresome memoirs of the transactions of their own times; for such branches of history as are older than the Mahometan æra, are a medley of romance and confusion.

Upon my arrival at Algiers, I made it my business to get acquainted with such persons as had the character of being learned and curious; and though it is very difficult, (as well from their natural shyness to strangers as from a particular contempt they have for Christians), to cultivate with them any real friendship, yet, in a little time, I could find the chief astronomer, who has the superintendance and regulation of the hours of prayer, had not trigonometry enough to project a sun-dial; that the whole art of navigation, as it is practised by the corsairs of Algiers and Tunis, consist-

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ed in nothing more than what is called the pricking of a chart, and distinguishing the eight principal points of the compass. Even chemistry, formerly the favourite science of these people, rises no higher than the making of rose-water. I have rarely conversed with any of their tibeebs, i. e. *physicians*, who were acquainted with Rhases, Averroes, or others of their compatriots. The Spanish edition of Dioscorides is chiefly studied; though the figures of the plants and animals are more consulted than the descriptions. The dey's tibeeb (the e-mim or *president* of the physicians) once asked me, whether the Christians had such an author as Boo-kratt, i. e. *The father of Kratt*, (so, either out of ignorance or affectation, they call Hippocrates), adding, that he was the first of the Arabian hackeems or *doctors*, and lived a little before Avicenna.

After this general account of the state of learning and education in this country, it cannot be expected that any branch either of speculative or practical knowledge, should be studied properly as an art or science. There are not indeed wanting several persons who prescribe in physic, play upon a variety of musical instruments, and are concerned in other actions and performances, which seem at least to suppose some skill in nature or mathematics. Yet all this is learnt merely by practice, long habit and custom, assisted for the most part with great strength of memory and quickness of invention. For no objection can be made against the natural parts

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and abilities of these people, which are certainly subtle and ingenious enough; only time, application and encouragement are wanting to cultivate and improve them.

SECTION II.

Of their Skill in Physic or Medicine.

In giving a more particular account of what arts and sciences are still remaining in Barbary, I shall begin with the history of physic or medicine. And here it is to be observed (for the want, no doubt, of proper persons duly and methodically bred up to these arts), that there are few, if any, of the more dangerous cases and distempers, but such as either prove mortal, or of a long continuance. It is to be observed likewise, that few persons will admit either of advice or medicine, believing in strict and absolute predestination; whilst others, who are less superstitious, prevent the assistance of both by their ill conduct and management, leaving all to the strength of nature, or else to *magareah*, as they call charms and inchantments. The history therefore of physic, will be expressed in a few lines; for if we except the following remedies, together with the constant resort that is made to the hammams, in distempers of all qualities and complexions, there is little besides of general use and establishment.

To begin then with rheumatic and pleuritic cases, in which it is usual to make several punc-

tures upon the part affected with a red hot iron. This operation is to be repeated according to the strength of the patient, and the violence of the disease.

A decoction of sandegourah, as they name the chamæpitys or ground-pine, or else of the globularia fruticosa, (*Phyt.* No. 110.) is the ordinary medicine for fevers; though I have known the common scabious of this country, (the scabiosa Africana frutescens, *Par. Bat.*) taken either as a sallad or potherb, or else in a strong decoction, to remove violent tertian and quartan agues.

A drachm or two of the root of round birthwort, or borustum, according to their name, is an established remedy for the colic and other flatulent distempers; as the root of bookoka or arisarum dried and powdered, is for the stone and gravel. I once knew above a pint of a gelatinous substance discharged by a young boy of our interpreter's, upon eating plentifully of the ordinary bread of the bedoweens, made of equal quantities of barley or wheat flour, and of the roots of bookoka, dried in the oven and powdered.

One drachm of a dark coloured drop-stone, or the like quantity of the powder of the orobanche Mauritanica, (*Phyt.* No. 104.) have been used with good success in stopping inveterate diarrhœas. A decoction of hanzæra (*Phyt.* No. 68.) is esteemed very prevalent in the lues venerea, and complaints of that class; which, by the frequent use made of the hammams, or by the warmth of

of the climate, or both, do not appear so virulent and stubborn here as in Europe.

Little else is observed in the management of the small pox, than to keep the patient moderately warm, and giving him, now and then, six or eight grains of alkermes in honey, to throw out the pustules. They make use of fresh butter to hinder the pitting; and, to prevent the ulcers from falling upon the eyes, they keep the lids constantly tinged with alkahol, or *the powder of lead ore.* Inoculation is performed by making a small wound upon the fleshy part of the hand, betwixt the thumb and the fore-finger. The person who is to undergo the operation receives the infection from some friend or neighbour, who has a favourable kind, and who is intreated to sell two or three of his pustules, for the same number of nuts, comfits, or such like trifles. This they call the purchasing of the small pox; and I have been told, that among the Jews, the purchase alone, without inoculation, was a sufficient preparative for the infection. However, inoculation is in no great repute in those parts of Barbary or the Levant where I have been. Most people esteem it to be a tempting of providence, and a soliciting a distemper before nature may be disposed or prepared to receive it. And accordingly they tell a number of stories to discourage the practice; particularly of a beautiful young lady, who, not to lose too much of her beauty, purchased only a couple of pustules. It happened indeed that she had no more than

than were paid for; but the misfortune was, that they fell upon her eyes, and she was blind by the experiment.

Clysters are little known or made use of, probably from the too frequent want there would be of proper instruments, not so easily procured in these countries; or rather from some supposed breach of modesty (in which they are very delicate) in applying them. The observation of a Turkish gentleman, who was violently afflicted with the headach, was pertinent enough on this occasion. Upon applying to an English physician, who was then at Algiers, and being ordered a clyster, the patient absolutely refused it, and exclaimed greatly against the ignorance of our English tibeeb, who foolishly imagined, that so noble a part as the head could be in the least influenced or corrected by the tail, the most ignoble, and at so great a distance.

The Arabs attempt to heal all simple and gunshot wounds, by pouring fresh butter, almost boiling hot, into the part affected; and I have been credibly informed, that a great many persons have been cured by this method.

For the assuaging of swellings, bruises, inflammations, and ailings of that kind, the leaves of the prickly pear, roasted a quarter of an hour in the ashes, and applied as hot as possible to the part affected, are, in this climate, found to be very beneficial. They are noted also for suppurating and bringing boils, plague-sores, and such like tumors to maturity. I have likewise known

known them applied with success, and without the least suspicion of having any repelling quality, in the gout.

In slight wounds, bruises and inflammations, or else in order to harden and consolidate the parts, some persons take the powder of alhenna, (*Phyt.* No. 7.) and make it up with warm water, into a cataplasm. This, when applied, tinges the skin with a tawny orange colour, which continues for some months; and, what is more surprising, the tincture passes quickly into the blood, and in one night's time tinges the urine of a saffron colour.

In green wounds, and some other of the above mentioned cases, the leaves likewise of madramam, as they call the virga aurea minor foliis glutinosis, have a good effect; whilst the root of toufailet, or thapsia, (*Phyt.* No. 250.) roasted and applied hot to the hips, or made up into an ointment, is reckoned a specific remedy in the sciatica.

These are some of the principal medicines, or douwas, as they are called, that are made use of in this country; in the prescribing or taking of which, they observe no uniform practice, nor exact proportion. For those which regard external cases are sometimes applied so sparingly, as if it was indifferent both to the patient and the physician, whether or no any benefit was intended by them; whilst others, in the same case, act quite the contrary, supposing the larger the cataplasm the speedier the cure. Neither is there much more

more caution used in such medicines as are given inwardly. For a handful at random, whether of dry or green herbs, is the common dose; which, if taken in a decoction, they usually pound first in a mortar, and then pour at a venture, half a pint, a whole pint, or more, of boiling-hot water upon it. Compound medicines are very rare. The Moors indeed pretend to have received several of them traditionally from their ancestors; but the few ingredients which the shops of their tibeebs are furnished with to answer such prescriptions, the great reservedness likewise which they shew, in conversing with them upon this subject, appear to be strong suspicions that they are no better versed in the *materia medica* than the Arabs. The only prescription of this kind that I have met with, is ascribed to Seedy Mahomet Zeroke, a famous Marabbutt, who recommends it in this manner: 'The lives of us all are 'in the hands of God, and when IT IS WRITTEN, 'we must die. However, it has pleased God to 'save many persons from the PLAGUE, by taking 'every morning, while the infection rages, one 'pill or two of the following composition; *viz.* 'of myrrh, 2 parts; saffron, 1 part; aloes, 2 parts; 'syrop of myrtle berries, q. s.*.'

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* This however was described long before by Razi, and known to all following physicians, under the name of Pil. Rufi ad pestilentiam præcavendam, &c. as a learned physician, among other critical remarks, has lately informed me.

SECTION III.

Of their knowledge in Mathematics.

NEITHER are these people much more conversant in any of the branches of *mathematics*. For, in the first place, they are altogether strangers to those that are speculative and abstracted. Even such quadrants, astrolabes, and other mathematical instruments of their ancestors as have escaped the injuries of time, are looked upon rather as curiosities, than consulted as useful inventions. Besides several of these quadrants, designed chiefly for taking altitudes, I saw one at Tozer, in what we call *Oughtred's projection*, well executed, and of a foot radius. We are also sometimes favoured with a sight of their kalendars, one of which I have by me, (all of them likewise the works of former ages), wherein the sun's place, the semidiurnal and nocturnal arch, the length of the twilight, with the several hours of prayer for each day in the month, are calculated to a minute, and beautifully inserted in proper columns. But these again are as little consulted as their instruments; for in case the cloudiness of the weather will not permit them to adjust their small and greater hour glasses to some inaccurate meridian lines, made for that purpose, the times of devotion, which should be punctual to a minute, are left entirely to the will and pleasure of their mwezzims or maedins,

maedins, i. e. to *the cryers*, no other methods being studied for the mensuration of time; and public clocks, from the great aversion perhaps which the Mahometans have to bells, not being allowed of.

Even the very first operations, either in numeral arithmetic or algebra, are not known to one person in twenty thousand; notwithstanding their forefathers, if we may judge from the name*, seem to have been the inventors of the one, as they have given to all Europe the characters † of the other. However, the merchants, besides being frequently very dextrous in the addition and subtraction of large sums by memory, have a singular method of numeration, by putting their hands into each other's sleeve, and there touching one another with this or that finger, or with such a particular joint of it, each of them denoting a determined sum or number, will transact affairs of the greatest value, without speaking to one another, or letting the standers by into the secret.

Yet of a still much more extraordinary nature, provided we could be equally assured of the truth

* *Jaber* est reductio partium ad totum, seu fractionum ad integritatem. Et hinc Algebra nomen habet. Gol. My learned friend above mentioned, acquaints me, that Diophantus wrote on Algebra about the beginning of the fourth century; and that his writings were translated afterwards into Arabic by Albugiani, about A. D. 959, as Abulfaragius informs us.

† Our numbers, *viz.* 1, 2, 3, 4, 5, 6, 7, 8, 9, 0. being borrowed from the Arabian ١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ٠ which were originally from the Indians. Vid. Bernardi Tab. literat. seriem vii.

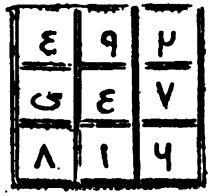
truth of it, is the knowledge which the thalebs* are supposed to have in numbers. For they pretend to such a powerful insight into the nature and quality of them, that by differently joining and combining them, they can bring to light a variety of secrets; excite, as well as break the force of charms; and perform a thousand tricks of the like nature. The following diagram, or *net*, (as in my Arabic MS.†) called haraz el mabarak,

* Or Thulby's (vid. note, p. 96.) Studiosi sapientiæ, from *Tulabá*, quæsivit, *he sought after (knowledge)*. Vid. Gol.

† The MS. referred to above, is a little book, which contains not only this, but a variety of other magic charms and figures; wherein frequent prayer is made to God, after he is invoked by Adam's robe, by Eve's head-dress, by Moses' rod, by the gospel of Jesus, &c. that he would bestow his influence upon it, and be propitious to the bearer of it. The Mahometans place so great confidence in it, and indeed in every part of it, that after they have suspended it upon their bosoms, they are afraid of nothing, and will undertake the most dangerous actions. I once saw a strolling *Dervishe* at Algiers armed with this book, who would have allowed us, nay, even provoked us to fire at his head or breast a loaded gun or pistol, which he confidently assured us could do him no harm. But as it was not prudent to make the experiment, and as the influence of it would be the same, as he affirmed, upon any other creature, we suspended it accordingly upon the neck of a sheep; which indeed, a little to our surprise at first, and to the no small exultation of the *Dervishe*, stood about a minute after it was shot, before it fell down dead.

I have called these diagrams or nets, numeral combinations, and not for what they might have been originally intended, magic squares; some of which consist of four places, as this above does of three; wherein the letters ع, ح, ى. (interpreted by my late friend, Mr Gagnier, 70, 10, 80,) are often combined with the proper Indian or Arabian figures or numbers ٧, ٧, ٨, &c. We may therefore suspect the MS. to be faulty, and that all these nets (like those in Parnelius' Archidox. Mag. lib. vii. who might borrow them from the Arabians) were originally intended for so many magic squares; as this particularly by changing

barak, or *the blessed amulet*, is one among many of these numeral combinations, which, when hung about the neck, is said to procure the favour of princes, to inspire courage, to intimidate an enemy, to prevent distempers, or whatever else may be hurtful and injurious.



i. e. in our cyphers

70	9	2
10	70	7
8	1	6

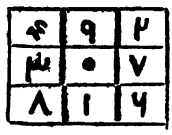
SECTION IV.

Of their Music and Musical Instruments.

It has been already observed, that these people play upon several instruments of music; but as they do not write down their compositions, nor

going the first ٤ into ٤٠ 4, and the other into o 5, and the ح into ٣٠ 3, will be

4	9	2
3	5	7
8	1	6



The following Hebrew letters, which Manasseh ben Israel inserts before his treatise *De Resurrectione Mortuorum*, were probably another of these charms or magic squares:

nor aim at any contrast or variety of parts in the music itself, we cannot consider even this branch of the mathematics as a science among them. For the music of the Bedoweens rarely consists of more than one strain, suitable indeed to their homely instruments, and to their simple invention.

The *arabebbah*, as they call the *bladder and string*, is in the highest vogue, and doubtless of great antiquity among them; as is also the gaspah, which is a common reed, open at each end, like the German flute, with three or more holes upon the side, according to the ability of the person who is to touch it; though the compass of their tunes rarely or ever exceeds an octave. Yet, even in this simplicity of harmony, they observe something of method and ceremony. For in their historical *cantatas* especially, they have their preludes and symphonies; each stanza being introduced with a flourish from the arabebbah, while the narration itself is accompanied with some soft touches upon the gaspah. The strolling Bedoweens and Dervishes, like the ancient ΑΙΟΔΟΙ, or *rhapsodists*, are chiefly conversant in this sort of music; who, after they have got a multitude of people together, and placed them in a circle, begin to chant over the memorable actions of their prophet, &c. or else laying before them the plans of Mecca, Medina, &c. give a flourish at each period of their descriptions with one or other of these instruments.

The *taar*, another of their instruments, is made like

like a sieve, consisting (as Isidore * describes the tympanum) of a thin rim or hoop of wood, with a skin of parchment stretched over the top of it. This serves for the bass in all their concerts; which they accordingly touch very artfully with their fingers, or with the knuckles or palms † of their hands, as the time and measure require, or as force and softness are to be communicated to the several parts of the performance. The taar is undoubtedly the tympanum of the ancients; which appears as well from the general use of it all over Barbary, Egypt, and the Levant, as from the method of playing upon it, and the figure itself of the instrument, which is exactly the same with what we find in the hands of Cybele and the Bacchanals among the basso relievos and statues of the ancients.

But the music of the Moors is more artful and melodious than that of the Bedoweens, for most of their tunes are lively and pleasant; and if the account be true, which I have often heard seriously affirmed, that the flowers ‡ of mullein and mothwort will drop, upon playing the mismoune, they have something to boast of which our modern music does not pretend to. They have also a much greater variety of instruments than the Arabs; for besides several sorts of flutes and hautboys, they have the rebebb, or *violin of two strings*, played upon with a bow; they have the a-oude,

* Isid. Orig. l. iii. cap. 31.

† Lucret. l. ii. 618.

‡ Ovid. Amor. l. iii. El. vii. 33.

a-oude*, or bass double stringed lute, bigger than our viol, that is touched with a *plectrum;* besides several smaller gittars, or quetaras†, according to their pronunciation, of different sizes, each of them tuned an octave higher than another. They have also improved the taar of the Bedoweens, by suspending loosely, upon pieces of wire in the rim of it, several pairs of thin hollow brass plates, which, clashing against each other in the several strokes and vibrations given to the parchment, form a clinking but regular kind of noise, that fills up those little vacancies of sound, which would otherwise be unavoidable. Yet, notwithstanding this multiplicity of instruments; notwithstanding they learn all by the ear, and pass quickly from one measure to another, *hastening the time,* as the musicians term it, in them all, yet the greatest uniformity and exactness is always preserved throughout these performances. I have often observed twenty or thirty persons playing together in this manner, during a whole night, (the usual time of their more solemn entertainments ‡), without making the least blunder or hesitation.

Neither

* *A-oude,* from whence the Spanish *laud* or *laut,* and our *lute,* supposed by Bochart (Hieroz. i. l. iv. c. 8.) to be the Χελυς or *testudo* of the ancients.

† The same word and instrument, no doubt, with the ancient cithara.

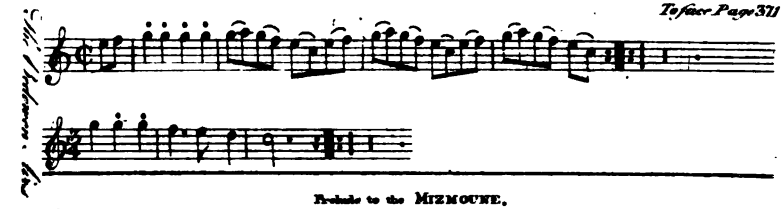
‡ "Ye shall have a song as in the night, when a holy solem-"nity is kept," Isa. xxx. 29. Παννυχιοι δαινυντο was an early practice among the Greeks, as we learn from Homer, Il. ϑ. 476.

Neither should I omit the Turkish music, which is inferior indeed to the Moorish in sprightliness, yet is still more compounded than that of the Bedoweens. The Turks have been always a prosperous and thriving nation, who distinguish themselves sometimes by brisk and cheerful tempers; yet there is a certain mournful and melancholy turn, which runs through all their compositions. We may account for it perhaps from that long intercourse and conversation which they have had with their Grecian subjects, whose *airs*, like those of a neighbouring nation, being usually doleful and serious, inspire in the hearer pensiveness and sorrow; which, as they may be supposed to hang perpetually upon the mind, so cannot fail of being communicated to the music of persons in distress and captivity. The Turks chiefly make use of two instruments; whereof the one is like a long necked kitt, or *fiddle*, played upon like the rebebb; the other, which is in the fashion of our dulcimer, with brass strings, is touched sometimes with the fingers, sometimes with two small sticks, or else with a plectrum.

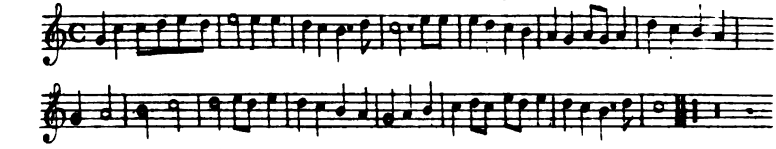
But the want of instruments in the private music of the Turks, is amply made up in that of their beys and bashaws. For here (as in some of the eastern ceremonies of old*) are instruments without number; flutes, hautboys and trumpets, drums and kettle drums, besides a number and variety of cymbals, or hollow plates of brass, which

* As in Dan. iii. 5. where we have mentioned the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music.

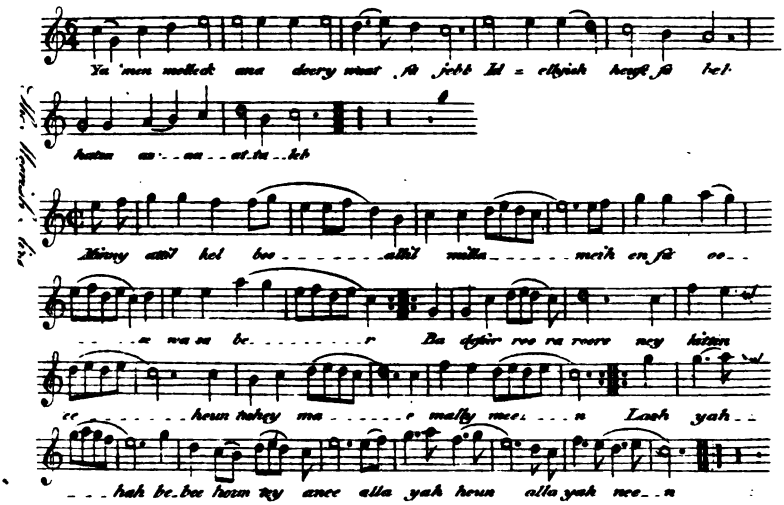
To face Page 371



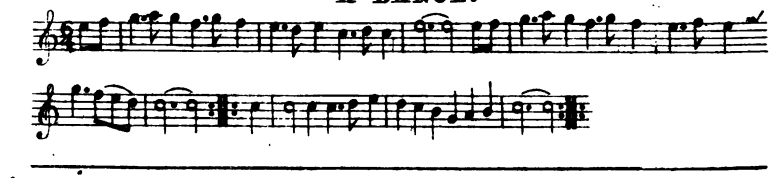
Prelude to the MIZMOUNE.

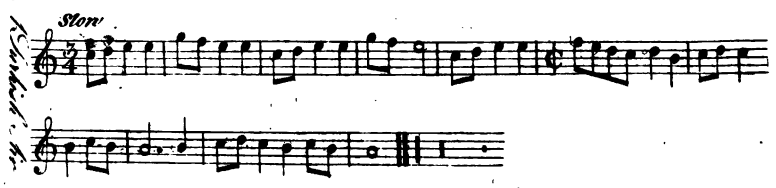


The MIZMOUNE.



A DANCE.





which being beat*, at certain intervals, one against another, thereby render a shrill and jarring, but martial sound; such as the Corybantes in particular, made in the ceremonies of Cybele†. Here the time is more hastened than in the Moorish music; the same note, which, in the beginning, was held out as long as a minim, being in the conclusion as quick as a semi-quaver. I had not art enough to note down any of these airs; but in the opposite plate, there are specimens of the other.

SECTION V.

Of their Architecture, or Method of Building.

The art wherein the Moors particularly are the most conversant at present is *architecture;* though, as space and convenience are the only points regarded in their plans, the *mallums* (as they call those persons who are skilled in the designing and executing of them) are to be considered rather as masters of a craft or trade, than of a science or liberal profession. However, the plaster and cement, which they make use of, particularly where any extraordinary compactness or

* Auson. ad Paulin. Ep. xxv. l. 20. Lucret. l. ii. 684. Ovid. Fast. l. iv. 182. Horat. Od. xvi. l. i. 7. Stat. Theb. viii. 221. Nonn. in Dionys.

† Virg. Georg. l. iv. 64. Ovid. Met. l. xiv. 537. Virg. Æn. ix. 619. Plin. apud Strab. l. x. Arat. Phænom. interp. Germ. p. 2. lib. 15. Eurip. in Bacch. 125. Arriani lib. rerum Ind. p. 172, 173. edit. Steph. 1575.

or strength is required, appear, upon comparison, to be of the very same consistence and composition with what we meet with in the most ancient fabrics. The cisterns that were built by Sultan Ben Eglib in several parts of the kingdom of Tunis, (and the like may be said of a variety of structures at this time), are of equal solidity with the celebrated ones at Carthage; and continue to this day, unless where they have been designedly broken down, as firm and compact as if they were just finished. The composition is made in this manner: they take one part of sand, two parts of wood ashes, and three of lime; which, after it is well sifted and mixed together, they beat, for three days and nights incessantly, with wooden mallets, sprinkling them alternately, and at proper times, with a little oil and water, till they become of a due consistence. This is chiefly used in making arches, cisterns, and the terraces or tops of their houses. But the caduces, as they call the earthen pipes of their aqueducts, are joined together and let into each other, by beating tow and lime together with oil only, without any mixture of water. Both these compositions quickly assume the hardness of stone, and suffer no water to pervade them.

Instead of common glue, the joiners frequently use a preparation of cheese, which is first to be pounded with a little water in a mortar, till the wheyey matter is entirely washed out. When this is done, they pound it again with a small quantity of fine lime, and then apply it, as quick

as

as possible to such boards as are to be joined together; which, after the joints are dry, are not to be separated, I am told, even when thrown into water.

Having premised thus much, let us now speak of their method of building; especially as it relates to their dwelling houses. And as there is a near relation between them, and those that are occasionally mentioned in the Holy Scriptures, a particular account of the structure and contrivance of the one, may not a little contribute to the clearing up such doubts and difficulties as have arisen, from not rightly comprehending the fashion of the other.

Now the general method of building, both in Barbary and the Levant, seems to have continued the same, from the earliest ages down to this time, without the least alteration or improvement. Large doors, spacious chambers, marble pavements, cloystered courts, with fountains sometimes playing in the midst, are certainly conveniences very well adapted to the circumstances of these hotter climates. The jealousy likewise of these people is less apt to be alarmed, whilst, if we except a small latticed window or balcony, which sometimes looks into the street, all the other windows open into their respective courts or quadrangles. It is during the celebration only of some zeenah (as they call a public festival), that these houses and their latticed windows or balconies are left open. For this being a time of great liberty, revelling and extravagance,

gance, each family is ambitious of adorning both the inside and the outside of their houses with their richest furniture; whilst crowds of both sexes, dressed out in their best apparel, and laying aside all modesty and restraint, go in and out where they please. The account we have, 2 Kings ix. 30. of Jezebel's *painting her face, and tiring her head, and looking out at a window,* upon Jehu's public entrance into Jezreel, gives us a lively idea of an eastern lady at one of these zeenahs or *solemnities.*

The streets of these cities, the better to shade them from the sun, are usually narrow, with sometimes a range of shops on each side. If from these we enter into one of the principal houses, we shall first pass through a porch or gate-way, with benches on each side, where the master of the family receives visits and dispatches business; few persons, not even the nearest relations, having further admission, except upon extraordinary occasions. From hence we are received into the court, or quadrangle, which lying open to the weather, is, according to the ability of the owner, paved with marble, or such materials, as will immediately carry off the water into the common sewers. There is something very analogous betwixt this open space in these buildings, and the impluvium*, or cava ædium of the Romans; both

* Si relictum erat in medio domus ut lucem caperet, deorsum quo impluebat, impluvium dicitur. Varro de Ling. Lat. lib. iv. § 33. Impluvium locus sine tecto in ædibus, qou impluere imber in domum possit. Ascon. Pedian. not. in Cicer. Orat. i. in Verrem,

both of them being alike exposed to the weather, and giving light to the house. When much people are to be admitted, as upon the celebration of a marriage, the circumcising of a child, or occasions of the like nature, the company is rarely or never received into one of the chambers. The court is the usual place of their reception, which is strewed accordingly with mats and carpets for their more commodious entertainment; and as this is called el woost, *or the middle of the house*, literally answering to the τὸ μέσον of St Luke, (v. 19.) it is probable that the place where our Saviour and the apostles were frequently accustomed to give their instructions, might have been in the like situation; *i. e.* in the area or quadrangle of one of these houses. In the summer season, and upon all occasions, when a large company is to be received, this court is commonly sheltered from the heat or inclemency of the weather, by a velum*, *umbrella* or *veil*; which, being expanded upon ropes from one side of the parapet wall to the other, may be folded or unfolded at pleasure. The Psalmist seems to allude either to the tents of the Bedoweens, or to some covering of this kind

Verrem, c. 56. Sub divo, quod impluvium dicitur. Serv. not. in Virg. Æn. xi. 512. Atria ædificii genus fuere, continens mediam aream, in quam ex omni tecto pluvia recipitur, columnis quadrifariam persingulos angulos dispositis et epistyliis. Alexand. ab Alexandro Genial. D. l. iii. c. 6. Præter vestibula fuere cava ædium et peristylia, in quæ quisque suo jure non vocatus admittebatur. *Id.* lib. v. c. 24.

* This is the same with the Arab. *Sowadik*, which is interpreted, Velum, aut quid simile, quod obtenditur atrio domus, seu cavædio. Vid. Gol. in voce.

kind, in that beautiful expression of *spreading out the heavens like a veil or curtain* *.

The court is for the most part surrounded with a cloyster, as the cava ædium of the Romans was with a peristylium or colonnade; over which, when the house has one or more stories, (and I have seen them with two or three), there is a gallery erected, of the same dimensions with the cloyster, having a ballustrade, or else a piece of carved or latticed work going round about it, to prevent people falling from it into the court. From the cloysters and galleries, we are conducted into large spacious chambers, of the same length with the court, but seldom or never communicating with one another. One of them frequently serves a whole family, particularly when a father indulges his married children to live with him, or when several persons join in the rent of the same house. From whence it is, that the cities of these countries, which are generally much inferior in bigness to those of Europe, yet are so exceedingly populous, that great numbers of the inhabitants are swept away by the plague, or any other contagious distemper. A mixture of families of this kind seems to be spoken of by Maimonides, as he is quoted by Dr Lightfoot † upon

* Psal. civ. 2. The same expression we have in the prophet Isaiah, xl. 22.

† 'Solomon appointed that each place be appropriated to one 'man there, where there is a division into divers habitations, and 'each of the inhabitants receive there a place proper to himself, 'and some place also is left there common to all, so that all have an

upon 1 Cor. x. 16. In houses of better fashion, these chambers, from the middle of the wall downwards, are covered and adorned with velvet or damask hangings, of *white, blue, red, green,* or other colours, Esth. i. 6. suspended upon hooks, or taken down at pleasure; but the upper part is embellished with more permanent ornaments, being adorned with the most ingenious wreathings and devices in stucco and fret-work. The cieling is generally of wainscot, either very artfully painted, or else thrown into a variety of pannels, with gilded mouldings and scrolls of their Koran intermixed. The prophet Jeremiah (xxii. 14.) exclaims against the eastern houses, that *were cieled with cedar, and painted with vermilion.* The floors are laid with painted tiles *, or plaster of terrace; but as these people make little or no use of chairs (either sitting cross-legged, or lying at length), they always cover or spread them over with carpets, which, for the most part, are of the richest materials. Along the sides of the wall or floor, a range of narrow beds or mattresses is often placed upon these carpets; and, for their further ease and convenience, several velvet or damask

'an equal right to it, as a court belonging to many houses,' &c. עירוב. '*The consorting together*, which those that dwell among 'themselves in the same court make, is called עירובי חצרות, 'κοινωνια, *the communion of courts*. And that consorting together 'which they make that dwell among themselves in the same walk 'or entry, or which citizens of the same city make among themselves, is called שיתוף, *participating together*.'

* A pavement like this is mentioned, Esth. i. 6, 7. "The "beds were of gold and silver, upon a pavement of red and blue "and white and black marble."

damask bolsters are placed upon these carpets or mattresses—indulgences that seem to be alluded to by *the stretching themselves upon couches, and by the sowing of pillows to arm-holes*, as we have it expressed, Amos vi. 4. Ezek. xiii. 18. 20. At one end of each chamber, there is a little gallery, raised three, four, or five feet above the floor, with a ballustrade in the front of it, with a few steps likewise leading up to it. Here they place their beds, a situation frequently alluded to in the Holy Scriptures *, which may likewise illustrate the circumstance of Hezekiah's *turning his face* †, *when he prayed, towards the wall*, (*i. e.* from his attendants), 2 Kings xx. 2. that the fervency of his devotion might be the less taken notice of and observed. The like is related of Ahab, 1 Kings xxi. 4. though probably not upon a religious account, but in order to conceal from his attendants the anguish he was in for his late disappointment.

The

* "Thou wentest up to thy father's bed—to my couch," Gen. xlix. 4. "Thou shalt not come down from that bed on "which thou art gone up," 2 Kings i. 6. 16. "I will not go up "into my bed," Psal. cxxxii. 3.

† In the Targum of Jonathan, *turning towards the wall* is explained by *turning towards the wall of the sanctuary*, or *the western wall* (as Abarbanel further illustrates it) *where the ark stood*; this being their *kibla*, or place towards which they were to worship, 1 Kings viii. 38. &c. But the like action that is recorded of the wicked and idolatrous king Ahab, can scarce have such a construction put upon it; neither can we well suppose, that the like custom was observed in placing both their beds and their windows to face the sanctuary, Dan. vi. 10.; for if the latter did so, the other, as lying in a corner, at a distance from them, must have a different situation.

The stairs are sometimes placed in the porch, sometimes at the entrance into the court. When there is one or more stories, they are afterwards continued through one corner or other of the gallery, to the top of the house; whither they conduct us through a door, that is constantly kept shut, to prevent their domestic animals from daubing the terrace, and thereby spoiling the water which falls from thence into the cisterns below the court. This door, like most others we meet with in these countries, is hung, not with hinges, but by having the jamb formed at each end into an axle-tree or pivot; whereof the uppermost, which is the longest, is to be received into a correspondent socket in the lintel, whilst the other falls into a cavity of the like fashion in the threshold. The stone door, so much admired, and taken notice of by Mr Maundrell*, is exactly of this fashion, and very common in most places.

I do not remember ever to have observed the stair-case conducted along the outside of the house, according to the description of some late very learned authors; neither indeed will the contiguity and relation which these houses bear to the street and to each other, (exclusive of the supposed privacy of them), admit of any such contrivance. However, we may go up or come down by the stair-case I have described, without entering into any of the offices or apartments, and

* Vid. Maundrel's Journey from Aleppo to Jerusalem, p. 77, edit. Ox. 1707.

and consequently without interfering with the business of the house.

The top of the house, which is always flat, is covered with a strong plaster of terrace; from whence, in the Frank language, it has attained the name of *the terrace.* This is usually surrounded by two walls, the outermost whereof is partly built over the street, partly makes the partition with the contiguous houses; being frequently so low, that one may easily climb over it. The other, which I shall call *the parapet wall,* hangs immediately over the court, being always breast high, and answers to the מעקה*, or *lorica,* Deut. xxii. 8. which we render *the battlements.* Instead of this parapet wall, some terraces are guarded, like the galleries, with ballustrades only, or latticed work; in which fashion probably, as the name seems to import, was the שבכה, or *net,* or *lattice,* as we render it, that Ahaziah (2 Kings i. 2.) might be carelessly leaning over, when he fell down from thence into the court. For upon these terraces, several offices of the family are performed; such as the drying of linen and flax, Josh. ii. 6. the preparing of figs and raisins; where likewise they enjoy the cool refreshing breezes

* "When thou buildest a new house, then thou shalt make a "*battlement* (מעקה) for thy roof, that thou bring not blood "upon thine house, if any man fall from thence," Deut. xxii. 8. עקה inde מעקה, quod, secundum Rabbi David in libro Radicum, erat ædificium quod faciebant in circuitu tecti (*i. e.* partis superioris domus quæ erat plana) ne quis inde caderet: et erat altitudinis decem שמרים (*i. e.* palmarum) quæ est mensura quatuor digitorum super se positorum vel amplius. Vid. Pagn. Lex.

breezes of the evening*, converse with one another, and offer up their devotions†. In the feast of tabernacles, booths were erected upon them, Neh. viii. 16. As these terraces are thus frequently used and trampled upon, not to mention the solidity of the materials wherewith they are made, they will not easily permit any vegetable substances to take root or thrive upon them; which perhaps may illustrate the comparison, Isa. xxxvii. 27. of the Assyrians, and Psal. cxxix. 6. of the wicked, *to the grass upon the house-tops, which withereth before it is grown up.*

When any of these cities is built upon level ground, one may pass along the tops of the houses from one end of it to the other, without coming down into the street. Such in general is the manner and contrivance of these houses. If then it may be presumed that our Saviour, at the healing of the paralytic, was preaching in a house of this fashion, we may, by attending only to the structure of it, give no small light to one circumstance of that history, which has lately given great offence to some unbelievers. For among other pretended difficulties and absurdi-

* "And it came to pass in an evening tide, that David rose "from off his bed, and walked upon the roof of the king's house," 2 Sam. xi. 2. "So they spread Absalom a tent upon the top of "the house," *ibid.* xvi. 22. "Samuel communed with Saul upon "the top of the house," 1 Sam. ix. 25. "Samuel called Saul "to the top of the house," ver. 26.

† "They that worship the host of heaven upon the house "top," Zeph. i. 5. "On the tops of the houses of Moab shall "be howling," Isa. xv. 3. "Peter went up upon the house top "to pray," Acts x. 9. &c.

ties relating to this fact, it has been urged*, that 'as *the uncovering* or *breaking up of the roof*, 'Mark ii. 4. or *the letting a person down through* '*it*, Luke v. 19. supposes the breaking up of 'tiles, spars, rafters, &c. so it was well,' as the author goes on in his ludicrous manner, 'if Jesus 'and his disciples escaped with only a broken 'pate, by the falling of the tiles, and if the rest 'were not smothered with dust.' But that nothing of this nature happened, will appear probable from a different construction that may be put upon the words in the original. For it may be observed with relation to the words of St Mark, ἀποστεγάσαντες τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες, &c. that as ܣܬܪܐ (no less perhaps than *Tatlilo*†, the correspondent word in the Syriac version) will denote, with propriety enough, any kind of *covering*, the veil which I have mentioned, as well as a roof or cieling properly so called; so, for the same reason, ἀποστεγάσαι may signify the undoing or the removal only of such *covering*. ἐξορύξαντες, which we render *breaking up*, is omitted in the Cambridge MS. and not regarded in the Syriac and some other versions; the

* Vid. Woolston's four Disc. p. 57.

† Sc. a Heb. טלל, Arab. *Zilla*, *he* or *it shaded*, texit, obumbravit; unde Arab. *Zil*, *a shade*, *canopy*, &c. umbra et tectum, laqueare, tabulatum, umbraculum. Vid. Car. Schaaf Lex. Syriac. p. 214, 215. et Castell. Lex. p. 1503. 'They lifted up the 'roof,' according to the import of the Syriac version, *i. e.* as Dionysius Syrus interprets it, 'By art they found out a way to 'lift up the roof of the house, and easily to let down the bed in 'such a manner, that neither the timber nor dust might fall upon 'them, as many in these days have the cunning to do the same.' Loftus' Translation, p. 17.

the translators perhaps either not rightly comprehending the meaning of it, or finding the context clear without it. In St Jerom's translation, the correspondent word is *patefacientes*, as if ξεφυξαντες was further explanatory of απεστεγασαν· the same in the Persian version is expressed by *quatuor angulis lectuli totidem funibus annexis;* as if ξεφυξαντες related either to the letting down of the bed, or, preparatory thereto, to the making holes in it for the cords to pass through. According to this explication, therefore, the context may run thus: *When they could not come at Jesus for the press, they got upon the roof of the house, and drew back the veil where he was;* or they laid open and uncovered that part of it especially which was spread over the place (ὁπου ἦν) *where he was* sitting, and *having* removed, and *plucked away* (according to St Jerom), whatever might incommode them in their intended good office, or *having tied* (according to the Persian version) the four corners of the *bed* or bed-stead with cords, *where the sick of the palsy lay, they let it down before Jesus.*

For that there was not the least force or violence offered to the roof, and consequently that ξεφυξαντες, no less than απεστεγασαν, will admit of some other interpretations than what have been given to them in our version, appears from the parallel place in St Luke, where διὰ τῶν κεράμων καθηκαν αυτον, *per tegulas demiserunt illum*, (which we translate, *they let him down through the tiling*, as if *that* had actually been broken up already), should be rendered,

ed, *they let him down over, along the side,* or *by the way of the roof.* For as κεραμοι, or *tegulæ,* which originally perhaps denoted a roof of tiles, like those of the northern nations, were afterwards applied to the *tectum** or δαμα in general, of what nature or structure soever they were, so the meaning of letting down a person into the house, *per tegulas,* or δια των κεραμων, can depend only upon the use of the preposition δια. Now, both in Acts ix. 26. καθηκαν [αυτον] δια τυ τειχυς, and 2 Cor. xi. 33. εχαλασθην δια τυ τειχυς, where the like phraseology is observed as in St Luke, δια is rendered in both places *by,* that is, *along the side,* or *by the way of the wall.* By interpreting therefore δια in this sense, δια των κεραμων καθηκαν αυτον will be rendered, as above, *they let him down over,* or *by the way of, the wall,* just as we may suppose M. Anthony to have been, agreeable to a noted passage in Tully †. An action of the same nature seems to be likewise implied in what is related of Jupiter ‡, where he is said *sese in hominem convertisse, atque* per alienas tegulas *venisse clanculum per impluvium.* And of the snake

* Quemque in tegulis videritis alienum—videritis hominem in nostris tegulis, &c. Plaut. Mil. ii. 2. De tegulis modo nescio quis inspectavit vestrarum familiarium per nostrum impluvium intus apud nos Philocomasium, atque hospitem osculantis. Plaut. Mil. ii. 2. v. 7. Vinctum, si ædes ejus [Flaminis Dialis] introierit, solvi necessum est; et vincula per impluvium in tegulas subduci, atque inde foras in viam dimitti. Aul. Gell. Noct. Attic. x. 15. Quum tamen tu nocte socia, hortante libidine, cogente mercede, per tegulas demitterere. Cic. 2 Phil. 45. Αυτο δε το τειχος, ου μονον οι νυν κεραμον ονομαζουσιν, αλλα, &c. Jul. Poll. Onom. lib. vii. c. 33.

† Vid. not. ut supra.

‡ Ter. Eun. iii. 5. 37.

snake, which we learn *, *per impluvium decidisse de tegulis.* What Dr Lightfoot also observes out of the Talmud, upon Mark ii. 4. will, by an alteration only of the preposition which answers to διὰ, further vouch for this interpretation. For, as it is there cited, ' *when Rabh Honna was dead,* ' *and his bier could not be carried out through the* ' *door, which was too strait and narrow, therefore*' (in order, we may supply, to bury it) ' [שלשילי ' סביר] *they thought good to let it down*' [ררכ נגין] (i. e. *not through the roof, or through the way of the roof,* as the Doctor renders it, but) as in διὰ τῶν κεραμῶν, or διὰ τῶν τοιχῶν, *by the way,* or *over the roof, viz.* by taking it upon the terrace, and letting it down by the wall that way into the street. We have a passage in Aulus Gellius † exactly of the same purport, where it is said, that if ' any person ' in chains should make his escape into the house ' of the Flamen Dialis, he should be forthwith ' loosed; and that his fetters should be drawn up ' through the *impluvium,* upon the roof or ter- ' race, and from thence be let down into the ' highway or the street.'

When the use then of these phrases, and the fashion of these houses are rightly considered, there will be no reason to suppose that any breach was actually made in the *tegulæ,* or κεραμοι; since all that was to be done in the case of the paralytic, was to carry him up to the top of the house, either by forcing their way through the crowd up the stair-case, or else by conveying him over some of

* Ter. Phorm. iv. 4. 47. † Vid. Aul. Gell. ut supra.

of the neighbouring terraces, and there, after they had drawn away the שיח, or *veil, to let him down,* along the side of the roof (through the opening, or *impluvium*) *into the midst* (of the court) *before Jesus.*

To most of these houses there is a smaller one annexed, which sometimes rises one story higher than the house; at other times it consists of one or two rooms only and a terrace; whilst others that are built, as they frequently are, over the porch or gate-way, have, if we except the ground floor, which they have not, all the conveniences that belong to the house, properly so called. There is a door of communication from them into the gallery of the house, kept open or shut at the discretion of the master of the family; besides another door, which opens immediately, from a privy stairs, down into the porch or street, without giving the least disturbance to the house. These back-houses, as we may call them, are known by the name of alee or oleah, for the house properly so called is dar or beet; and in them strangers are usually lodged and entertained; in them the sons of the family are permitted to keep their concubines; whither likewise the men are wont to retire from the hurry and noise of their families, to be more at leisure for meditation or diversions; besides the use they are at other times put to, in serving for wardrobes and magazines.

The עליה of the Scriptures being literally the same appellation with *Aulich*, (Arab.) is accordingly

so

so rendered in the Arabic version. We may suppose it then to have been a structure of the like contrivance. The little chamber * consequently that was built by the Shunamite for Elisha, whither, as the text instructs us, he retired at his pleasure, without breaking in upon the private affairs of the family, or being in his turn interrupted by them in his devotions; the summer chamber of Eglon †, which, in the same manner with these, seems to have had privy stairs belonging to it, through which Ehud escaped after he had revenged Israel upon that king of Moab; the chamber over the gate ‡, whither, for the greater privacy, David withdrew himself to weep for Absalom; the upper chamber, upon whose terrace Ahaz, for the same reason, erected his altars ‖; the inner chamber likewise, or, as it is better expressed in the original, *a chamber within a chamber*, where the young man, the prophet, anointed Jehu §—seem to have been all of them structures of the like nature and contrivance with these olees.

Besides

* "Let us make a little chamber, I pray thee, on the wall; "and let us set for him there a bed, and a table, and a stool, and "a candlestick: and it shall be, when he cometh to us, that he "shall turn in thither," 2 Kings iv. 10.

† "And Ehud came unto him (Eglon), and was sitting in a "summer parlour, which he had for himself alone---then Ehud "went forth through the porch," Judg. iii. 20,---23.

‡ "And the king was much moved, and went up to the "chamber over the gate, and wept," 2 Sam. xviii. 33.

‖ "And the altars that were upon the top of the upper "chamber of Ahaz, which the kings of Judah had made," 2 Kings xxiii. 12.

§ 2 Kings ix. 2.

Besides, as עליה or עליות in the Hebrew text, and *Aulich* in the Arabic version, is expressed by ὑπερῷον in the LXXII; it may be presumed that the same word ὑπερῷον, where it occurs in the New Testament, implies the same thing. The upper chamber, therefore, or ὑπερῷον, where Tabitha was laid after her death *, and where Eutychus † also fell down from the third loft, were so many back houses or olees, as they are indeed so called in the Arabic version.

That ὑπερῷον denotes such a private apartment as one of these olees, (for garrets, from the flatness of these roofs, are not known in these climates), seems likewise probable from the use of the word among the classic authors. For the ὑπερῷον, where Mercury and Mars carried on their amours ‡, and where Penelope kept herself ‖ with the young virgins §, at a distance from the solicitations of their wooers, appear to carry along with them circumstances of greater privacy and retirement than are consistent with chambers in any other situation.

Nay, further; that עליה, *Aulich*, or ὑπερῷον could not barely signify a single chamber, *cœnaculum*, or dining-room, but one of these contiguous or back houses, divided into several apartments, seems to appear from the circumstance of the altars

* Acts ix. 36. † Acts xx. 8, 9. &c.

‡ Hom. Il. Ξ. ver. 184. Β. ver. 514.

‖ Hom. Odyss. Ο. ver. 515-16.

§ Athen. Deip. lib. ii. cap. 16. Eustath. in ver. 184. Il. Ξ. p. 1054. et in Il. Β. ver. 514. p. 272.

altars which Ahaz erected upon the top of his עליה. For, besides the supposed privacy of his idolatry, which, upon account of the perpetual view and observation of the family, could not have been carried on undiscovered in any apartment of the house; I say, if this his עליה had been only one single chamber of the בת house, the roof of it would have been ascribed to the בת, and not to the עליה; which, upon this supposition, could only make one chamber of it. A circumstance of the like nature may probably be collected from the Arabic version of ὑπερῷον, Acts ix. 39. where it is not rendered *Aulich*, as in ver. 37. but *Girfat*; intimating perhaps *that* particular chamber of the *Aulich* where the damsel was laid. The falling likewise of Eutychus from the third loft (as the context seems to imply) of the ὑπερῷον, there being no mention made of an house, may likewise be received as a further proof of what I have been endeavouring to explain. For it has been already observed, that these olees are built in the same manner and with the like conveniences as the house itself; consequently what position soever the ὑπερῷον may be supposed to have from the seeming etymology of the name, will be applicable to the olee as well as to the house.

The word ὑπερῷον will likewise admit of another interpretation in our favour; in as much as it denoteth not so much a chamber remarkable for the high situation of it, (as Eustathius *, and others after him give into), but such a building

* Vid. note §, ut supra.

as is erected upon or beyond the walls or borders of another *; just as these olees are actually contrived with regard to the בת or *house*. Neither will this interpretation interfere with the high situation that ὑπερῳον may be supposed to have, in being frequently joined with the words αναβαινειν or καταβαινειν. Because the going in or out of the בת or *house*, whose ground-floor lies upon the same level with the street, could not be expressed by words of such import; whereas the olees, being usually situated over the porch or gate-way, a small stair-case is to be previously mounted before we can be said properly to enter them; and consequently αναβαινειν and καταβαινειν are more applicable to structures in such a situation than to the house properly so called.

This method of building may further assist us in accounting for the particular structure of the temple or house of Dagon, Judg. xvi. and the great number of people that were buried in the ruins of it, by pulling down the two principal pillars that supported it. We read, (ver. 27.) that about *three thousand persons were upon the roof, to behold while Sampson made sport, viz.* to the scoffing and deriding Philistines. Sampson therefore

† Υπερωον pro ὑπερωιον, contracte et Attice dicitur, ut πατρωον pro πατρωιον. Dictio componitur ab ὑπερ et ωιον, quod fimbriam significat et extremitatem. Primam vero hujus vocis originem ducunt a nomine ως εκτασει του ο εις ω. atque ideo pro limbo accipi: ὁτι οἱ αρχαιοι προβατων δεσματα ενεβαλλον τοις των ἱματιων κραπασπεδος, *i. e.* quod antiqui aliquid, de pellibus ovium extremis vestibus adjicerent. Hinc factum, ut pro quacunque extremitate, ima, summa, aut alia quavis accipiatur. Car. Gerardi Annot. in Plutum Aristophanis, p. 83.

fore must have been in a court or area below; and consequently the temple will be of the same kind with the ancient τεμενη, or *sacred inclosures*, which were only surrounded either in part or on all sides with some plain or cloistered buildings. Several palaces and *dou-wânas*, as the courts of justice are called in these countries, are built in this fashion, where, upon their public festivals and rejoicings, a great quantity of sand is strewed upon the area for the pellowans or *wrestlers* to fall upon*; whilst the roofs of these cloisters are

* It appears probable from the following circumstances, that the exercise of *wrestling*, as it is now performed by the Turks, is the very same that was anciently used in the Olympic games. For, besides the previous covering of the palæstra with sand, that the combatants might fall with more safety, they have their pellowan bashee, or *master-wrestler*, who, like the Αγωνοθετης of old, is to observe, and superintend over the jura palæstræ, and to be the umpire in all disputes. The combatants, after they are anointed all over with oil, to render their naked bodies the more slippery, and less easily to be taken hold of, first of all look one another stedfastly in the face, as Diomede or Ulysses does the palladium upon antique gems; then they run up to and retire from each other several times, using all the while a variety of antic and other postures, such as are commonly used in the course of the ensuing conflict. After this prelude, they draw nearer together, and challenge each other, by clapping the palms of their hands, first upon their own knees or thighs, then upon each other, and afterwards upon the palms of their respective antagonists. The challenge being thus given, they immediately close in and struggle with each other, striving with all their strength, art, and dexterity, which are often very extraordinary, who shall give his antagonist a fall, and become the conqueror. During these contests, I have often seen their arms, and legs, and thighs, so twisted and linked together, (*catenatæ palæstræ*, as Propertius calls it), that they have both fallen down together, and left the victory dubious; too difficult sometimes for the pellowan bashee to decide. ΠΑΛΑΙΣΤΗΣ ΑΠΤΩΤΟΣ, *a wrestler not to be thrown*, occurs in ancient inscriptions, Murat. tom. ii. p. 627. The παλη therefore being thus acted in all the parts of it with open hands, might

are crowded with spectators, to admire their strength and activity. I have often seen numbers of people diverted in this manner, upon the roof of the dey's palace at Algiers; which, like many more of the same quality and denomination, has an advanced cloister, *over against the gate of the palace*, (Esth. v. 1.) made in the fashion of a large pent-house, supported only by one or two contiguous pillars in the front, or else in the centre. In such open structures as these, the bashaws, kadees, and other great officers, distribute justice, and transact the public affairs of their provinces. Here likewise they have their public entertainments, as the lords and others of the Philistines had in the house of Dagon. Upon a supposition therefore that in the house of Dagon there was a cloistered building of this kind, the pulling down the front or centre pillars which supported it, would alone be attended with the like catastrophe that happened to the Philistines.

Their mosques and sepulchres are other structures, which still remain undescribed. The first, which they pronounce Mesg-jid*, are built exactly

might very properly, in contradistinction to the cestus, or boxing, receive its name, απο τυ παλαιειν, from struggling with open hands. We have a most lively picture of this ancient gymnastic exercise upon an antique urn, in Patin's *Imp. Roman. Numismata*, p. 122. and likewise upon a coin of Trebonianus Gallus, the figure whereof is exhibited in *Vaill. Numism. Imper. Græc.*

* i. e. *The place of humiliation*, from Sajada, *he prostrated himself*, [Heb. סָגַד] humiliavit se, procubuit: *pec.* reverentiæ ergo. *spec.* frontem imponens terræ, ad commonstrandam supplicis animi dejectionem atque abnegationem sui. Vid. Gol. in voce.

actly in the fashion of our churches, particularly of the Gothic taste *; where, instead of such seats and benches as we make use of, they only strew the floor with mats, upon which they perform the several stations, sittings, and prostrations that are enjoined in the ceremonies of their religion. Near the middle, particularly of the principal mosque of each city, there is erected a large pulpit, ballustraded round, with a few steps leading up to it. Upon these (for I am told none are permitted to enter the pulpit itself), the mufti, or one of the im-ams, places himself every Friday, *the day of the congregation* †, as they call it, and from thence either explains some part or other of the Koran, or else exhorts the people to piety and good works. The wall of these mosques, which regards Mecca, and to which they direct themselves throughout the whole of their devotions, is called the Kiblah‡, or the το αντικειμενον, and in

* The Goths, perhaps, when masters of Spain, might have learnt this method of building from the Moors; and from thence have communicated it in their conquests or migrations over most parts of Europe.

† i. e. *The church or place where the people meet together*, so called from Jumaa, *he gathered together*, collegit, congregavit, &c. When there are several mosques in one city, the largest is called the Jimmah, and sometimes El jimmah kibeerah, *the great* or *mother church*, in which their public devotions, &c. are usually performed on Fridays.

‡ From Kuble, *opposite*, e regione oppositus fuit, &c. Vid. Gol. & note, p. 32. The temple of Jerusalem was the Jewish Kiblah, as we are informed from these expressions, 1 Kings viii. 38. 42. 44. 48. of *stretching out their hands towards that house*, and of *praying towards that house*, and of Daniel's *praying towards Jerusalem*, vi. 10.

in this wall there is commonly a nich, representing the presence, and at the same time the invisibility of the Deity *. There is usually a minoret or square tower erected upon the opposite end of the mosque, with a flag-staff fixed upon the top of it; whither the muedin or *cryer* ascends at the appointed times of prayer, and after displaying a small flag, advertises the people thereof with a loud voice from each side of it. These minorets, and this method of calling the people to prayer, (for bells have been always an abomination to the Mahometans) are of great antiquity, and took place, as I am informed, as early as the 65th year of the hejira. These places of the Mahometan worship, the sanctuaries of their marabbutts, the mufties, the im-ams †, and other persons respectively belonging to them, are maintained out of certain revenues ‡ arising from the rents of lands and houses, which have been either left by will, or set apart by the public for those uses.

When a funeral is solemnized, it is usual to bring the corpse, at the afternoon prayers, to one or other of these mosques; from whence it is accompanied by the greatest part of the congregation to the grave. Upon these occasions their processions are not slow and solemn, as in most parts

* Vid. Maund. Trav. to Jerusalem, p. 15. edit. Oxon.

† *I-mim, em-am*, or *im-am*, præses, antecessor, quem alii sectantur ac imitantur: peculiariter qui præit populo sacros ritus et sacrorum antistes. Vid. Gol. in voce.

‡ These they call Hab-ouse, i. e. *Things set apart for pious uses.*

parts of Christendom; the whole company making what haste they can, and singing, as they go along, some select verses of their Koran. That absolute submission which they pay to the will of God, allows them not to use any consolatory words upon these solemnities; no loss or misfortune is to be regretted. Instead likewise of such expressions of sorrow and condolence as may regard the deceased, the compliments turn upon the person who is the most nearly related, Berka fe rassick, say his friends; i. e. *A blessing be upon your head.*

If we except a few persons, who are buried within the precincts of the sanctuaries of their marabbutts, the rest are carried out at a small distance from their cities and villages, where a great extent of ground is allotted for that purpose. Each family has a proper portion of it, walled in like a garden, where the bones of their ancestors have remained undisturbed for many generations. For in these inclosures *, the graves are all distinct and separate; each of them having a stone placed upright, both at the head and feet, inscribed with the name or title, (2 Kings xxiii. 17.) of the deceased; whilst the intermediate space is either planted with flowers, bordered round with stone, or paved with tiles. The graves of the principal citizens are further distinguished, by

* These seem to be the same with the περίβολοι of the ancients. Thus Euripides Troad. ver. 1141.

Αλλ' αντι κώμης περίβολον τι λαινον
Εν τηδε θψαι παιδα.

by having cupolas, or vaulted chambers, of three, four, or more yards square built over them; and as these very frequently lie open, and occasionally shelter us from the inclemency of the weather, the demoniac, (Mark i. 3.) might with propriety enough have *had his dwelling among the tombs;* as others are said, Isa. lxv. 4. *to remain among the graves, and to lodge in the monuments.* And as all these different sorts of tombs and sepulchres, with the very walls likewise of their respective cupolas and inclosures, are constantly kept clean, white-washed, and beautified, they continue to illustrate those expressions of our Saviour, where he mentions the garnishing of the sepulchres, Mat. xxiii. 29. and (ver. 27.) where he compares the Scribes, Pharisees, and hypocrites, *to whited sepulchres, which indeed appear beautiful outward, but are within full of dead mens bones and all uncleanness.* After the funeral is over, the female *relations, during the space of two or three months, go once a week to weep over the grave and perform their parentalia †.

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* Notatum fuit in omnibus sacris, fœminini generis victimas esse potiores. Vid. Alex. ab Alex. Gen Dier. l. iii. c. 12. De parentalibus s. cœnis ferialibus.

† Convivia quæ in parentum aut propinquorum funere fieri consueverunt. Vid. Alex. ab Alex. ut supra. Lex. Petisc.

SECTION VI.

Of the Habitations of the Bedoween Arabs and Kabyles.

HAVING thus described the several buildings peculiar to the cities and towns of this country, let us now take a view of the habitations of the Bedoweens and Kabyles. Now, the Bedoweens, as their great ancestors, the Arabians, did before them, Isa. xiii. 20. live in tents called hhymas *, from the shelter which they afford the inhabitants; and beet el shaar, i. e. *houses of hair*, from the materials or webs of goats hair, whereof they are made. They are the very same which the ancients called mapalia †; and being then, as they are to this day, secured from the weather by a covering only of such hair-cloth as our coal sacks are made of, might very justly be described by Virgil to have, rara tecta, *thin roofs*. The colour of them is beautifully alluded to, Cant. i. 5. "I am black, but comely like the tents of Ke-

* Sc. a Khama, *he pitched a tent*, operuit locum umbræ captandæ ergo, &c. Vid. Gol. in voce.

† Qualia Maurus amat dispersa mapalia Pastor.
Sil. Ital. lib. xvii. 90.

Et solitus vacuis errare mapalibus Afer
Venator. *Lucan.* l. iv. 684.

Familiæ aliquot (Numidarum) cum mapalibus pecoribusque suis (ea pecunia illis est) persecuti sunt regem. Liv. l. xxix. § 31. Numidas positis mapalibus consedisse. Tac. Ann. l. iv. § 25.

"dar." For nothing certainly can afford a more delightful prospect, than a large extensive plain, whether in its verdure, or even scorched up by the sun-beams, than those moveable habitations pitched in circles upon them. When we find any number of these tents together, (and I have seen from three to three hundred), then, as it has been already taken notice of in the *Preface*, they are usually placed in a circle, and constitute a douwar. The fashion of each tent is of an oblong figure, not unlike the bottom of a ship turned upside down, as Sallust* has long ago described them. However, they differ in bigness, according to the number of people who live in them; and are accordingly supported, some with one pillar, others with two or three, whilst a curtain or carpet let down upon occasion from each of these divisions, turns the whole into so many separate apartments. These tents are kept firm and steady, by bracing, or stretching down their eves with cords, tied to hooked wooded pins, well pointed, which they drive into the ground with a mallet; one of these pins answering to the *nail*, as the mallet does to the *hammer*, which Jael used in *fastening to the ground the temples of Sisera*, Judg. iv. 21. The pillars which I have mentioned, are straight poles, eight or ten feet high, and three or four inches in thickness; serving not only to support the tent itself, but, being

* Ædificia Numidarum, quæ mapalia illi vocant, oblonga, incurvis lateribus tecta, quasi navium carinæ essent. Sall. Bell. Jug. § 21.

ing full of hooks fixed there for the purpose, the Arabs hang upon them their clothes, baskets, saddles, and accoutrements of war. Holofernes, as we read in Judith, xiii. 16. made the like use of the pillar of his tent, by hanging his fauchion upon it; where it is called *the pillar of the bed*, from the custom perhaps that has always prevailed in these countries, of having the upper end of the carpet, mattress, or whatever else they lie upon, turned from the skirts of the tent towards the centre of it. But *the* [κωνωπειον] *canopy*, as we render it, ver. 9. should, I presume, be rather called *the gnat*, or *muskeeta net*, which is a close curtain of gauze or fine linen, used all over the east, by people of better fashion, to keep out the flies. But the Arabs have nothing of this kind, who, in taking their rest, lie stretched out upon the ground, without bed, mattress or pillow, wrapping themselves up only in their hykes, and lying, as they find room, upon a mat or carpet, in the middle or in the corner of the tent. Those indeed who are married, have each of them a portion of the tent to themselves, cantoned off with a curtain; the rest accommodate themselves as conveniently as they can, in the manner I have described. The description which Mela* and Virgil have left us of the manner of living, and of the decampments among the Libyan shepherds, even to the circumstance of carrying along with them their faithful domestic animals, are as justly

* Vid. *Excerpta* ex P. Mela.

justly drawn up, as if they had made their observations at this time.

> Quid tibi pastores Libyæ, quid pascua versu
> Prosequar, et raris habitata mapalia tectis?
> Sæpe diem noctemque et totum ex ordine mensem
> Pascitur, itque pecus longa in deserta sine ullis
> Hospitiis: tantum campi jacet: omnia secum
> Armentarius Afer agit, tectumque, laremque
> Armaque, Amyclæumque canem, Cressamque pharetram.
>
> *Georg.* iii. ver. 339.

From the dou-wars of the Bedoweens, who live chiefly in the plains, we are to ascend to the mountainous dashkrahs of the Kabyles, which consist of a number of gurbies *, as the dou-wars do of hhymas. These gurbies are generally raised either with hurdles, daubed over with mud, or else they are built out of the materials of some adjacent ruins, or else with square cakes of clay, baked in the sun. The roofs are covered with straw or turf, supported by reeds or branches of trees. There is rarely more than one chamber in the largest of them, which serves for a kitchen, dining-room, and bed-chamber; besides one corner of it that is reserved, as I should have mentioned also in the hhymas, for their foles, calves, and kids. As these hovels are always fixed and immoveable, they are undoubtedly what the ancients called magalia †; and therefore Carthage itself

* Gellio Doxius cœli filius, lutei ædificii inventor, placet exemplo sumpto ab hirundinum nidis. Plin. Nat. Hist. lib. vii. c. 56.

† Magalia dicta quasi magaria, quod magar Punici novam villam dicunt. Isidor. Orig. l. xv. c. 12. Vid. Boch. Chan. l. i. c. 24.

itself, before the time of Dido, was nothing more than one of these dashkras *.

The Kabyles, from their situation † and language, (for all the rest of the country speak the Arabic tongue) seem to be the only people of these kingdoms who can bear the least relation to the ancient Africans. For, notwithstanding the great variety of conquests, to which the low and cultivated parts of this country have been so often subject, yet it is more than probable, that all, or the greater part of the mountainous districts were, from their rugged situation, in a great measure left free and unmolested. Whilst the Nomades therefore of the plains, and the inhabitants of such cities and villages as were of easy access, submitted by degrees to the loss of their old language, and to the introduction of such new laws and customs as were consequent upon these invasions; those who retired to the mountains, and there formed themselves into kabyleah, i. e. *clans*, may be supposed to have been the least acquainted with those novelties. It may be farther urged, that as they would be hereby obliged to converse chiefly among themselves, so, for the same reason, they would continue to be much the same people, and in all probability preserve their original

c. 24. Magalia quæ a vallo castrorum Magar vel Magul instar villarum fixæ erant, &c. Vid. cl. Wassæi not. in Sall. Bell. Jug. p. 285.

* Miratur molem Æneas, magalia quondam.
Æn. i. 425.

† Vid. p. 5. 59. &c.

original language, without any considerable alteration. But what this was, he must be a very bold conjecturer, who can, at this distance of time, pretend to ascertain. The Carthaginians, no doubt, who possessed all this country*, must, in consequence of their many conquests and colonies, have in some measure introduced their own language; a specimen whereof is still preserved in the Pœnulus of Plautus †. Other and greater changes and alterations likewise must have been introduced, by the successive invasions of the Romans, Vandals, Arabs, and Turks. However, the following, which may be presumed to be some of the primitive words in the Showiah ‡, as the language of the Kabyles is called at present, do not seem to have the least affinity with those words, which convey the same meaning in the Hebrew and Arabic tongues. For, among many others, *thamurt*, *arghaz*, *thamtuth*, *tigarum*, *aksum*, &c. their names for *earth*, *man*, *woman*, *bread*, *flesh*, &c. will scarce be found to be derivations from those languages, notwithstanding the learned authors of the *Universal History* are of another opinion. But the reader is referred to the vocabulary of this language, as it is inserted among the *Collectanea*.

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* Vid. Boch. Chan. in Præfat.

† Ibid. l. ii. c. 1.

‡ The language of the mountaineers in S.W. Barbary is called Shillah, differing in some words from the Showiah; but the meaning of the names I could never learn, unless perhaps they were called after some considerable clans, who were either the authors or conservators of them.

SECTION VII.

Of their Manufactures, Dress, or Habits.

After this description of the different habitations of the Arabs and Kabyles, we may now take notice of their respective employments therein, by giving an account of their manufactures; which indeed, like their oil, hides, wool, and wax, are chiefly consumed at home, and rarely permitted to be exported to foreign markets. Carpets, which are much coarser than those from Turkey, are made here in great numbers, and of all sizes. At Algiers and Tunis, there are looms for velvets, taffitees, and different sorts of wrought silks. Coarse linen is likewise made in most of the cities and villages, though Susa is noted for producing the finest. Yet both the silks and linen are so inconsiderable in quantity, that the deficiencies are often to be supplied from the Levant and Europe. But the chief branch of their manufactories is, the making of *hykes* *, or blankets, as we should call them. The women alone are employed in this work, (as Andromache and Penelope were of old), who do not use the shuttle, but conduct every thread of the woof with their fingers. These hykes are of different sizes, and of different qualities and fineness. The usual size of them is six yards long, and five or six feet

* Probably derived from Howk, *texuit*.

feet broad, serving the Kabyle and Arab for a complete dress in the day, and, *as they sleep in their raiment*, as the Israelites did of old, Deut. xxiv. 13. it serves likewise for his bed and covering by night. It is a loose, but troublesome garment, being frequently disconcerted and falling upon the ground; so that the person who wears it, is every moment obliged to tuck it up, and fold it anew about his body. This shews the great use there is of a girdle, whenever they are concerned in any active employment; and in consequence thereof, the force of the Scripture injunction, alluding thereunto, *of having our loins girded**, in order to set about it. The method of wearing these garments †, with the use they are of

* Thus περιζωννυμι is used, Luke xvii. 8. Acts xii. 8. Eph. vi. 14. Rev. i. 13. and xv. 6. And αναζωννυμι, 1 Pet. i. 13. 2 Kings iv. 29. and ix. 1. &c. Ευπερίστατος joined with ἁμαρτία, Heb. xii. 1. i. e. *Sin, which is so well fitted to gird us in*, is also well illustrated by the fashion and manner of wearing these garments.

† J. Pollux (l. vii. c. 13.) describes the use of the πέπλος to be ἔνδυμά τι καὶ ἐπιβάλλεσθαι, *ad induendum et insternendum*: and in the latter of these significations it is used by Homer, Il. Ε. ver. 194.

——— Ἀμφὶ δὲ πέπλοι
Πέπτανται.

The scholiast upon Il. Ε. ver. 734. makes the peplus to be a garment that was fitted to the body by a fibula, just as the hyke is, "ὃν (says he) οὐκ ἐνέδυντο, ἀλλ' ἐπερόωντο: and so Callimach. in Lavacr. Pallad. ver. 70.

Δὴ ποτε γὰρ πέπλον λυσαμένα πέρονας.

Lutatius upon Statius' Thebais, ver. 101. calls it *vestis candida*. That it was also a large garment, hanging down to the feet, &c. appears from the following epithets that are given to it by the ancients. Thus Euripides (in Bacch. ver. 40.) calls them πέπλοι ποδήρεις.

at other times put to, in serving for coverlids to their beds, should induce us to take the finer sorts of them at least, such as are worn by the ladies and persons of distinction, to be the peplus of the ancients. Ruth's veil, which held six measures of barley, (Ruth iii. 15.) might be of the like fashion, and have served extraordinarily for the same use; as were also the clothes (τα ἱματια, *the upper garments)* of the Israelites, Exod. xii. 13. wherein they folded up their kneading-troughs; as the Moors, Arabs, and Kabyles do to this day things of the like burden and incumbrance in their hykes. Their burnooses also are often used upon these occasions. It is very probable likewise, that the loose folding garment, the toga* of the Romans, was of this kind. For if the drapery of their statues is to instruct us, this is actually no other than the dress of the Arabs, when they appear in their hykes. The plaid of the Highlanders in Scotland is the very same.

Instead of the fibula, that was used by the Romans, the Arabs join together with thread or with a wooden bodkin, the two upper corners of this

 garment;

ποδηρεις. Æschylus (in Choeph. ver. 1000.) ποδιςηρας πεπλους. Homer (in *Il.* z. ver. 442.) ἑλκεσιπεπλους; and again, *Od.* Δ. ver. 305. τανυπεπλοιο.

* Toga dicta, quod velamento sui corpus tegat atque operiat. Est autem pallium purum forma rotunda et fusiore, et, quasi inundante sinu et sub dextro veniens super humerum sinistrum ponitur: cujus similitudinem in operimentis simulachrorum vel picturarum aspicimus, easque statuas Togatas vocamus. Mensura togæ justæ, si sex ulnas habeat. Isid. Orig. l. xix. c. 24.

garment; and after having placed them first over one of their shoulders, they then fold the rest of it about their bodies. The outer fold serves them frequently instead of an apron; wherein they carry herbs, loaves, corn, &c. and may illustrate several allusions made thereto in Scripture; as *gathering the lap full of wild gourds*, 2 Kings iv. 39. *rendering seven fold, giving good measure into the bosom*, Psal. lxxix. 12. Luke vi. 38. *shaking the lap*, Neh. v. 13. &c.

The burnoose, which answers to our cloak, is often, for warmth, worn over these hykes. This too is another great branch of their woollen manufactory. It is wove in one piece, and shaped exactly like the garment of the little god Telesphorus; *viz.* strait about the neck, with a cape or Hippocrates' sleeve, for a cover to the head, and wide below like a cloak. Some of them likewise are fringed round the bottom, like Parthenaspa's and Trajan's garment upon the basso relievo's of Constantine's arch*. The burnoose, without the cape, seems to answer to the Roman pallium †; and with it, to the bardocucullus ‡.

If

* Vid. Veteres Arcus Augustorum, &c. antiquis nummis, notisque Jo. Petri Bellorii illustrati, &c. Rom. 1690. tab. XXIV. XXVIII. XXXVIII. &c.

† Pallium (ἱμάτιον) quia palam gestetur: quod palam sit et foris: sub eo enim Tunica sumebatur, &c. Vid. Steph. Thes. Ling. Lat.

‡ Penulæ Gallicæ genus, quæ cucullum habet. Hinc Martial. l. xiv. 178.

Gallia Santonico vestit te bardocucullo.

Vid. Raynaud. de Pil. § 15. Ferrar. de Re Vest. ii. 1. 21. Salm. Exercit. Plin. p. 392. Vossii Lex. Etym. vel Lex. Pitisc.

If we except the cape of the burnoose, which is only occasionally used during a shower of rain, or in very cold weather, several Arabs and Kabyles go bare-headed all the year long, as Massinissa did of old *, binding their temples only with a narrow fillet, to prevent their locks from being troublesome. As the ancient diadema † might originally serve for this purpose, so it appears, from busts and medals, to have been of no other fashion. But the Moors and Turks, with some of the principal Arabs, wear upon the crown of the head, a small hemispherical cap of scarlet cloth, another great branch of their woollen manufactory. The turbant, as they call a long narrow web of linen, silk or muslin, is folded round the bottom of these caps, and very properly distinguishes, by the number and fashion of the folds, the several orders and degrees of soldiers, and sometimes of citizens, one from another. We find the same dress and ornament of the head, the tiara as it was called, upon a number of medals, statues, and basso relievo's of the ancients ‡.

Under

* Arbitror te audire, Scipio, hospes tuus avitus Masinissa, quæ faciat hodie nonaginta annos natus: cum ingressus iter pedibus sit, in equum omnino non ascendere: cum equo, ex equo non descendere: nullo frigore adduci, ut capite operto sit, &c. Cic. de Senectute.

† Diadema erat fascia candida, quæ regum capitibus obligabatur. Cœl. l. xxiv. c. 6.

‡ Quartum genus vestimenti est rotundum pileolum, quale pictum in Ulysseo conspicimus, quasi, sphæra media sit divisa: et pars una ponatur in capite: hoc Græci et nostri τιάραν, nonnulli Galerum vocat, Hebræi מצנפת *Mitznepheth*. Non habet acumen

Under the hyke, some wear a close-bodied frock or tunic (a jillebba they call it), with or without sleeves, which differs little from the Roman tunica, or habit in which the constellation *Boötes* is usually painted. The χιτων, or coat of our Saviour, which *was woven without seam from top throughout*, John xix. 23. might be of the like fashion. This too, no less than the hyke, is to be girded about their bodies, especially when they are engaged in any labour, exercise, or employment; at which times, they usually throw off their burnooses and hykes, and remain only in these tunics. And of this kind probably was the habit wherewith our Saviour might still be clothed, when he is said *to lay aside his garments*, (ιματια *pallium sc. et peplum*, or *burnoose* and *hyke*, John xiii. 4.) *and to take a towel and gird himself*; as was likewise the *fisher's coat** (John xxi. 7.) which St Peter *girded about him*, when he is said to *be naked*; or what the same person, at the command of the angel, (Acts xii. 8.) *might have girded upon him*, before he is enjoined *to cast his garment* (ιματιον) *about him*. Now, the hyke, or burnoose, or both, being probably at that time (ιματιον or ιματια) the proper dress, clothing or habit of the eastern nations, as they still continue to be of the Kabyles and Arabs, when they laid them

acumen in summo, nec totum usque ad comam caput tegit, sed tertiam partem a fronte inopertam relinquit, &c. Hieronym. de Veste Sacerdot. ad Fabiolam.

* The original word is σινδονις, which the Vulgate renders *tunica*: others, *amiculum*, *inducium*, *supercilicium*, &c. from σινδυομαι, *superinduor*. Vid. Leigh's Critica Sacra, p. 149.

them aside, or appeared without one or the other, they might very probably be said to be undressed, or naked*, according to the eastern manner of expression. This same convenient and uniform shape of these garments, that are made to fit all persons, may well illustrate a variety of expressions and occurrences in Scripture, which, to ignorant persons, too much misled by our own fashions, may seem difficult to account for. Thus, among many other instances, we read that *the goodly raiment of Esau was put upon Jacob;* that *Jonathan stripped himself of his garments;* and *the best robe was brought out, and put upon the prodigal son;* and that *raiment*, and *changes of raiment*, are often given, and immediately put on, (as they still continue to be in these eastern nations), without such previous and occasional alterations, as would be required amongst us in the like distribution or exchange of garments.

The girdles, which have been occasionally mentioned before, are usually of worsted, very artfully woven into a variety of figures, such as the *rich girdles* of the *virtuous virgins* may be supposed to have been, Prov. xxxi. 24. They are made to fold several times about the body; one end

* To be *naked*, is the same as to be *ill-clothed*, according to Seneca; 'Qui male vestitum et pannosum vidit, nudum se vidisse dicit,' says he, De Benef. l. v. 13. What P. Mela also says of the Germans, 'Plerumque nudos egisse;' the same is expressed by Tacitus, by 'Rejecta veste superiore;' *i. e.* the ἱμάτιον, or what answers to the *hyke* or *burnoose* above described. David also (2 Sam. vi. 14. 20.) is said to be *naked*, when he had on a linen ephod.

end of which being doubled back, and sewn along the edges, serves them for a purse, agreeable to the acceptation of the ζωνη * in the Scriptures. The Turks make a further use of these girdles, by fixing therein their knives and poinards †; whilst the hojias, i. e. *the writers* and *secretaries*, suspend in the same their inkhorns ‡; a custom as old as the prophet Ezekiel, (ix. 2.) who mentions a *person clothed in white linen, with an inkhorn upon his loins.*

It is customary for the Turks and Moors to wear shirts of linen, or cotton, or gauze, underneath the tunic; but the Arabs wear nothing but woollen. There is a ceremony indeed in some dou-wars, which obliges the bridegroom and the bride to wear each of them a shirt at the celebration of their nuptials; but then, out of a strange kind of superstition, they are not afterwards to wash them, or put them off, whilst one piece hangs to another. The sleeves of these shirts are

* Which in Matt. x. 9. and Mark vi. 8. we render *a purse.*

† The poinard of the Arab is made crooked, like the copis or harp of the ancients. Q. Curt. l. iii. de Reb. Alex. 'Copidas 'vocant gladios leviter curvatos falcibus similes.' Bonarotæ Præf. in Dempst. Hetrur. Regal. 'Brevis gladius in arcum curvatus 'harpe dictus.'

‡ That part of these inkhorns (if an instrument of brass may be so called) which passes betwixt the girdle and the tunic, and holds their pens, is long and flat; but the vessel for the ink, which rests upon the girdle, is square, with a lid to clasp over it. They make no use of quills, but of small reeds (*calami*), which they cut into the same shape with our pens; and, in the country villages, no less than among the Kabyles and Arabs, where galls, copperas, &c. are not to be procured, they make ink of wool calcined into powder, which they mix afterwards with water.

are wide and open, without folds at the neck or wrist, as ours have; thereby preventing the flea and the louse from being commodiously lodged: those, particularly of the women, are oftentimes of the richest gauze, adorned with different coloured ribbands, interchangeably sewed to each other.

Neither are the Bedoweens accustomed to wear drawers; a habit notwithstanding which the citizens of both sexes constantly appear in, especially when they go abroad or receive visits. The virgins are distinguished from the matrons, in having their drawers made of needle-work, striped silk or linen, just as Tamar's garment is described, 2 Sam. xiii. 18. But when the women are at home and in private, then their hykes are laid aside, and sometimes their tunics; and instead of drawers, they bind only a towel* about their loins. A Barbary matron, in her undress, appears like Silanus in the Admiranda †.

When these ladies appear in public, they always fold themselves up so closely in these hykes, that even without their veils, we could discover very little of their faces. But, in the summer months, when they retire to their country-seats, they walk abroad with less caution; though, even then, upon the approach of a stranger, they always drop their veils, as Rebekah did upon the sight

* This is called both in Barbary and the Levant, a *Footah*; which Camus (in Golius) makes to be a Persian word, denoting *genus vestis striatæ*, ex Sindia deportari *solitum*. pec. *præcinctorium*.

† Vid. Admirand. Roman. Antiq. tab. XLIV.

sight of Isaac, Gen. xxiv. 65. They all affect to have their hair, the *instrument of their pride*, (Isa. xxii. 12.) hang down to the ground, which, after they have collected into one lock, they bind and plait it with ribbands; a piece of finery disapproved of by the apostle, 1 Pet. iii. 3. Where nature has been less liberal in this ornament, there the defect is supplied by art, and foreign hair is procured to be interwoven with the natural. Absalom's hair, *which was sold* (2 Sam. xiv. 26.) *for two hundred shekels*, might have been applied to this use. After the hair is thus plaited, they proceed to dress their heads, by tying above the lock I have described a triangular piece of linen, adorned with various figures in needle work. This, among persons of better fashion, is covered with a *sarmah*, as they call it, (of the like sound with השהרנים, Isa. iii. 18.) which is made in the same triangular shape, of thin flexible plates of gold or silver, artfully cut through, and engraven in imitation of lace, and might therefore answer to the *moon-like ornament* mentioned above. A handkerchief of crape, gauze, silk, or painted linen, bound close over the sarmah, and falling afterwards carelessly upon the favourite lock of hair, completes the head-dress of the Moorish ladies.

But none of these ladies think themselves completely dressed, till they have tinged their eyelids with Al ka-hol*, i. e. *the powder of lead ore.* And

* This word is rendered by Golius, and others, *stibium*, antimonii species, and sometimes *collyrium*. The Heb. (כחל) *cahhol* hath

And as this is performed by first dipping into this powder a small wooden bodkin, of the thickness of a quill, and then drawing it afterwards through the eye-lids, over the ball of the eye, we have a lively image of what the prophet (Jer. iv. 30.) may be supposed to mean *by renting the eyes* (not, as we render it, with *painting*, but) *with* פוך *lead ore.* The sooty colour which is thus communicated to the eyes, is thought to add a wonderful gracefulness to persons of all complexions. The practice of it, no doubt, is of the greatest antiquity; for, besides the instance already taken notice of, we find that when Jezebel is said (2 Kings ix. 30.) *to have painted her face,* the original words are תשם כפוך עינוה, i. e. *she adjusted* (or *set off*) *her eyes with the powder of pouk,* or *lead ore.* So likewise Ezekiel xxiii. 40. is to be understood. Karan happuc, *i. e.* the horn of *pouk* or *lead ore,* the name of Job's youngest daughter, was relative to this custom and practice. The

hath the same interpretation; and the verb כחלת joined with עיניך, Ezek. xxiii. 40. is rendered, *Thou paintedst thy eyes.* פוך is taken in the like signification, being rendered *antimonium, stibium,* quo ad tingenda nigrore cilia, seu ad venustandos oculos, peculiariter utebantur, color subniger *ex pulveribus stibii* confectus. Schindl Lex. St Jerom likewise, upon these words, אבניך בפוך, Isa. liv. 11. which we render, *(I will lay) thy stones with fair colours,* takes notice, Quod omnes præter LXX. similiter transtulerunt: viz. *(sternam) in stibio lapides tuos,* in similitudinem comptæ mulieris, quæ *oculos pingit stibio,* ut pulchritudinem significet civitatis. פוך therefore, כחל, and *Kuheel,* denoting the same mineral substance or *collyrium,* it may be presumed, that what is called to this day *Ka-hol,* (which is a rich lead ore, pounded into an impalpable powder), was the mineral which they always made use of.

Latin appellation, *fucus*, is a derivative also from the same. Neither was this custom used by other eastern nations only *, but by the Greeks also and Romans †. Among other curiosities likewise that were taken out of the catacombs at Sahara, relating to the Egyptian women, I saw a joint of the common reed, or *donax*, which contained one of these bodkins, and an ounce or more of this powder, agreeable to the fashion and practice of these times.

SECTION VIII.

Of their Provisions and Cookery.

Provisions of all kinds are very cheap. A large piece of bread, a bundle of turnips, and a small basket of fruit, may each of them be purchased for an asper, *i. e.* for the six hundred and ninety-sixth part of a dollar; which is not the quarter of one of our farthings. Fowls are frequently bought for a penny or three-halfpence a piece, a full grown sheep for three shillings and sixpence, and a cow and a calf for a guinea. A bushel

* Ορᾳ δη (Cyrus) αυτον (Astyagem) κεκοσμημενον και ΟΦΘΑΛΜΩΝ ΥΠΟΓΡΑΦΗ, και χρωματος εντριψει, και κομαις προσθετοις, &c. Xenoph. de Cyr. Inst. l. i. § 11. Ταυτη μοι δοκουσιν αἱ χρυσοφορουσαι γυναικες, των πλοκαμων τους ἑλικτηρας ασκουσαι, χρισματα τε παρειων και ΥΠΟΓΡΑΦΑΣ ΟΦΘΑΛΜΩΝ, και βαφας μετιουσαι τριχων, &c. Cl. Alex. Pæd. l. iii. c. 2.

† Vis Stibii principalis circa oculos; namque ideo etiam plerique Platyophthalmon id appellavere (Dioscorid. l. iii. c. 99.) quoniam in callible pharis mulierum dilatet oculos. Plin. l. xxxiii. c. 6.

bushel of the best wheat likewise is usually sold for fifteen, seldom so dear as eighteen-pence; which is a great blessing and advantage, inasmuch as they, no less than the eastern nations in general, are great eaters of bread *; it being computed that three persons in four live entirely upon it, or else upon such compositions † as are made of barley or wheat flour. Frequent mention is made of this simple diet in the Holy Scriptures ‡, where the flesh of animals, though sometimes indeed it may be included in the *eating of bread*, or making a meal, is not often recorded.

In cities and villages, where there are public ovens, the bread is usually leavened; but among the Bedoweens and Kabyles, as soon as the dough is

* Αιγυπτιος δ' Εκαταιος ΑΡΤΟΦΑΓΟΥΣ φησιν ειναι, χυλλησιας τοσθιοντας. Athen. Deip. l. x. p. 418. ed. Dalechamp. Masinissa likewise, agreeable no doubt to the custom of the Numidians at that time is mentioned by Polybius (Frag. p. 1000. ed. Casaub.) as eating (συπαρον αρτον) *brown bread* very savourily at his tent door.

† Cuscassowe, *i. e.* the chiefest of these compositions, is well described in Phil. Trans. No. 254. and in Lowth. Abridg. vol. iii. p. 626. When the grains of cuscassowe are large, then the composition is called hamza. What they call doweeda, is the same with vermezelli; as their bag-reah differs not much from our pancakes, only that instead of rubbing the ta-jen, or pan wherein they fry them with butter, they here rub it with soap to make them honey comb.

‡ Gen. xviii. 5. and 1 Sam. xxviii. 22. "I will fetch a morsel "of bread." Ch. xxi. 14. "And Abraham took bread, and a "bottle of water, and gave it unto Hagar." Chap. xxxvii. 25. "They sat down to eat bread." Chap. xliii. 31. "And Joseph "said, Set on bread." Exod. ii. 20. "Call him, that he may "eat bread." Ch. xvi. 3. "We did eat bread to the full." Deut. ix. 9. "I neither did eat bread, nor drink water." 1 Sam. xxviii. 20. "Saul had eaten no bread all the day," &c.

is kneaded, it is made into thin cakes, either to be baked immediately upon the coals, or else in a tajen*. Such were *the unleavened cakes* which we so often read of in Scripture; such likewise were *the cakes* which *Sarah made quickly upon the hearth*, Gen. xviii. 6.

Most families grind their wheat and barley at home, having two portable mill-stones for that purpose; the uppermost whereof is turned round by a small handle of wood or iron that is placed in the rim. When this stone is large, or expedition is required, then a second person is called in to assist; and as it is usual for the women alone to be concerned in this employment, who seat themselves over against each other, with the mill-stones between them, we may see not only the propriety of the expression, Exod. xi. 5. of sitting *behind the mill*, but the force of another, Matt. xxiv. 40. that *two women shall be grinding at the mill, the one shall be taken and the other left.* The custom which these women have of singing, during the time they are thus employed, is the same with what is related in an expression of Aristophanes, *viz.* των πτισσουσων αλλη τις ωδη, as it is preserved by Athenæus †.

Besides

* This is a shallow earthen vessel, like a frying-pan, made use of not only for this, but other purposes. What is baked therein, is called *ta-jen*, after the name of the vessel; just as τηγανον (*Hesych.* ταγηνον) a word of the same sound and import, is taken by the Greeks: ταγηνον appellant το εν τηγανω εψηθεν. Steph. Thes. p. 1460-1. "If thy oblation (Lev. ii. 5.) be a meat-offering, "*baken* in a pan (απο ταγανου), it shall be of fine flour unleaven-"ed, mingled with oil."

† Deipn. p. 619. edit. Casaub.

Besides several different sorts of fricasees, and of roasted, boiled and forced meats, (the first and last of which are always high-seasoned, and very savoury, Gen. xxvii. 4.) the richer part of the Turks and Moors, mix up a variety of dishes with almonds, dates, sweat-meats, milk, and honey, which it would be too tedious to enumerate. I have seen at some of their festivals, more than two hundred dishes, whereof forty at least were of different kinds. But among the Bedoweens and Kabyles, there are neither utensils nor conveniences for such entertainments; two or three wooden bowls, with a pot and a kettle, being the whole kitchen furniture of the greatest prince or *emeer*.

All the several orders and degrees of these people, from the Bedoween to the Bashaw, eat in the same manner; first washing their hands, and then sitting themselves down cross-legged*, their usual posture of sitting, round about a mat, (Psal. cxxviii. 3. 1 Sam. xvi. 11.) or a low table, where their dishes are placed. No use is made of a table-cloth; each person contenting himself with a share of a long towel that is carelessly laid round about the mat or table. Knives and spoons likewise are of little service; for their animal food, being always well roasted or boiled, requires no

* Γονυ καμψιν or the *bending of the knee*, Hom. Il. H. 118. was the very same action among the Greeks; explained by Eustathius by καθησθαι, *to sit down*, *viz.* as the eastern people still continue to do, *cross-legged*. Æschylus in Prometheus, has the same expression for *sitting down*.

no carving. The cuscassowe, pilloe, and other dishes also, which we should reckon among spoon-meats, are served up, in the same manner, in a degree of heat little better than lukewarm; whereby the whole company eat of it greedily, without the least danger of burning or scalding their fingers. The flesh they tear into morsels, and the cuscassowe they make into pellets, squeezing as much of them both together as will make a mouthful. When their food is of a more liquid nature, such as oil and vinegar, robb, hatted milk, honey, &c. then, after they have broken their bread or cakes into little bits (פתים, or *sops*), they fall on as before, *dipping their hands and their morsels together* therein, Matt. xxvi. 23. Ruth ii. 14. John xiii. 26. At all these meals, they feed themselves with their right hand, the left being reserved for more ignoble uses.

As soon as any person is satisfied, he rises up and washes his hands, his arms, and his beard, without taking the least notice of the remaining part of the company, whilst another takes instantly his place; the servant sometimes, for there is no distinction of tables, succeeding his master.

At all these festivals and entertainments, the men are treated in separate apartments from the women, Esth. i. 9.; not the least intercourse or communication being ever allowed betwixt the two sexes.

When they sit down to these meals, or when they eat or drink at other times, and indeed when they

they enter upon their daily employments, or any other action, they always use the word Bismillah, i. e. *In the name of God;* with the like seriousness and reverence also they pronounce the word Alhandillah, i. e. *God be praised,* when nature is satisfied, or when their affairs are attended with success.

SECTION IX.

Of their Employments and Diversions.

THE Turks and Moors are early risers, and drink their shorbah, as they call a mess of pottage, before the dawning of the day; at which time they constantly attend the public devotions, after their muezzins, or *cryers,* have first called out thrice from the tops of their mosques, *Come to prayers; it is better to pray than to sleep.* The several stations, prostrations, and other ceremonies enjoined upon these occasions, as they have been already well described by Reland and other authors, so they need not be here repeated. After they have performed this short though necessary duty, as they account it, and *as soon as the morning is light,* Gen. xliv. 9. *the men are sent away* to their proper trades and occupations, till ten in the morning, the usual time of dining; after which,

* Bismallah is the same in effect with the Jewish אי"ה, *i. e.* אם יהפיץ האל, *if God will,* or *if God be pleased,* or *if the Lord will;* 1 Cor. iv. 19. 1 Pet. iii. 17.

which, they return again to their employment till asa, or the *afternoon* prayers, when all kind of work ceases and their shops are shut up. The supper commonly follows the prayers of magreb, or *sun-set*; and their devotions being repeated at the setting of the watch, or when it begins to be dark, they take their rest immediately afterwards. In the intervals of these stated hours of public prayer, or when no business is to be transacted, the graver and more elderly persons are frequently taken up in counting over their beads; repeating Staffar-allah* at each of them. Sometimes likewise, instead of sitting cross-legged, or jointly upon their heels and knees, their usual posture upon these devotional occasions, as being the readier for their prostrations, they sit down with their knees placed upright before them, (as *in covering their feet*, Judges iii. 24. 1 Sam. xxiv. 3. i. e. *in alvo exonerando*) and putting their faces betwixt them, as Elijah did, (1 Kings xviii. 42.) offer up, in a more private and retired manner, their ejaculations and prayers. Others again there are, who mutter over by heart, moving their bodies to and fro all the time, such portions of their Koran as are then pitched upon for their meditation. Several of their thalebs, or *scribes*, are so well conversant with the Koran, that they can correctly transcribe it by memory from one end to another.

Those who are not so seriously and religiously disposed, spend the day either in conversing with one

* Staffar-allah, i. e. *God forgive me.*

one another at the haf-effs *, in the Bazar, or at the coffee-houses, where they drink coffee † or sherbet, and play at chess, wherein they are very dextrous, and sometimes are so well matched as to continue the same game by adjournment for several days before it is finished. The conqueror is as highly pleased with having a feather, as the custom is, stuck in his turbant, as our gamesters would be in having won a great sum.

But there are several Turkish and Moorish youths, and no small part likewise of the unmarried soldiers, who attend their concubines, with wine and music, into the fields, or else make themselves merry at the tavern; a practice indeed expressly prohibited by their religion, but what the necessity of the times, and the uncontroulable passions of the transgressors, oblige these governments to dispense with.

The Arab follows no regular trade or employment. His life is one continued round of idleness or diversion. When no pastime nor hunting-match calls him abroad, he does nothing all the day long, but loiter at home, smoke his pipe ‡, and

* The holding conversations at the haf-effs, i. e. *the barber's shop*, seems to be of great antiquity; for Theophrastus, as we read in Plutarch, (Sympos. l. v. q. 5.) calls them αοινα συμποσια, *banquets without wine.*

† Coffee, or Cowah, as they pronounce it, and Sherbet, are both of them eastern words; the first of Persian, the latter of Arabic extraction, denoting *drink*, or the το *drinkable.*

‡ This the Arabs call, Shrob el Douhhan, *drinking of smoke*, i. e. *tobacco*, the Arabic and our name being the same, according to what Hernandez relateth. 'Plantam, quam Mexicenses *Py-'cielt* seu *Yelt* vocant, ab Haitinis appellatur *Tobacus*, a quibus

and repose himself under some neighbouring shade. He has no relish at all for domestic amusements, and is rarely known to converse with his wife, or play with his children. What he values above all is his horse, wherein he places his highest satisfaction; being seldom well pleased or in good humour but when he is far from home, riding at full speed or hunting.

The Arabs, and indeed the eastern nations in general, are very dextrous at these exercises. I saw several persons at Cairo, who, at full speed, and upon horses sixteen hands high, would take up from the ground a jerrid *, as they called the naked stalk of a palm branch, that had been dropped by themselves or by their antagonists. Few there are who cannot quickly hunt down a wild boar; the representation of which sport, as it is performed to this day, is beautifully designed upon one of the medallions in Constantine's arch †.

The method is this: After they have rouzed the beast from his retirement, and pursued it into some adjacent plain, (the ἱππασιμα χωρια, as Xenophon calls it), their first endeavour is, by frequently overtaking and turning it, to tire and perplex it; and then watching an opportunity, they

'non ad Indos solum, sed ad Hispanos id defluxit nomen, eo 'quod *suffumigiis* admisceretur, quæ *Tobacos* etiam nuncupare 'consueverunt, a Brasilianis Petum, ab aliis Herba sacra, a non- 'nullis Nicotiana dicitur.' Hist. Mexican. l. v. c. 51.

* Some authors have derived the name of *Biledulgerid* from these branches; but without foundation. Vid. p. 34. & 260.

† Vid. Vet. Arcus Augustorum, &c. Tab. XXXVI.

they either throw their lance at it, at some distance, or else coming close by its side, which is the most valiant way, they lodge their spears in its body. At the hunting of the lion, a whole district is summoned to appear; who, forming themselves first into a circle, enclose a space of three, four, or five miles in compass, according to the number of the people, and the quality of the ground that is pitched upon for the scene of action. The footmen advance first, rushing into the thickets, with their dogs and spears, to put up the game; whilst the horsemen, keeping a little behind, are always ready to charge, upon the first sally of the wild beast. In this manner they proceed, still contracting their circle, till they all at last either close in together, or meet with some other game to divert them. The accidental pastime upon these occasions is sometimes very entertaining; for the several different sorts of animals that lie within this compass, being thus driven together, or frighted from their abodes, they rarely fail of having a variety of agreeable chaces after hares, jackalls, hyænas, and other wild beasts. We have in the following lines, a beautiful description of, the like diversion.

Si curva feras indago latentes
Claudit, et admotis paulatim cassibus arctat.
Illæ ignem sonitumque pavent, diffusâque linquunt
Avia, miranturque suum decrescere montem,
Donec in angustam ceciderunt undique vallem,
Inque vicem stupuere greges, socioque timore

Man-

Mansuescunt: simul hirtus aper, simul ursa, lupusque
Cogitur, et captos contemnit cerva leones.
Stat. Achil. l. i. 459.

It is commonly observed, that when the lion perceives himself in danger, nay, sometimes the very moment he is rouzed, he will seize directly upon the person who is the nearest to him, and rather than quit his hold, will suffer himself to be cut to pieces.

Hawking is one of the chiefest diversions among the Arabs and gentry of the kingdom of Tunis. Their woods afford them a beautiful variety of hawks and falcons, for which this kingdom was remarkable two centuries ago *. With their falconetti, one of the smallest species, they usually hunt on foot, especially in the quail season, at the autumnal equinox, which affords them high diversion and pleasure.

Those who delight in fowling, do not spring the game, as we do, with dogs; but shading themselves with an oblong piece of canvass, stretched over a couple of reeds or sticks, like a door, they walk with it through the several brakes and avenues, where they expect to find game. This canvass is usually spotted or painted with the figure of a leopard; and a little below the top of it, there is one or more holes for the

* Reges Tunetenses Cæsareæ majestati ejusque successoribus Hispaniæ regibus, singulis annis in æquum, sex equos Mauros, eosque exquisitissimos, ac duodecim eximios falcones, in æviternam beneficiorum ab ejus majestate acceptorum memoriam danto et offerunto. Etrob. Diar. Exped. Tunet. a Carolo V. Imp. MDXXXV.

the fowler to look through, and observe what passes before him. The rhaad, the kitawiah, partridge, and other gregarious birds, will, upon the approach of the canvass, covey together, though they were feeding before at some distance from each other. The woodcock, quail, and such birds likewise as do not commonly feed in flocks, will, upon sight of this extended canvass, stand still and look astonished; which gives the sportsman an opportunity of coming very near them; and then, resting the canvass upon the ground, and directing the muzzle of his piece through one of the holes, he will sometimes shoot a whole covey at a time. The Arabs have another, though a more laborious method of catching these birds; for, observing, that they become languid and fatigued, after they have been hastily put up twice or thrice, they immediately run in upon them, and knock them down with their zerwattys* or *bludgeons*, as we should call them. They are likewise well acquainted with that method of catching partridges, which is called *tunnelling;* and, to make the capture the greater, they will sometimes place behind the net a cage, with some tame ones within it, which, by their perpetual chirping and calling, quickly bring down the coveys that are within hearing, and thereby decoy great numbers of them. This may lead us into the

* These are short sticks, such probably as the ancient σκηπτρα were, which being bound round the end with iron, or inlaid with pewter or brass, serve those Arabs who are not masters of a gun, for an offensive and defensive weapon.

the right interpretation of πτῶξ θηρευτὴς ἐν κατακλῃδι, Ecclus xi. 30. which we render *like as a partridge taken* [*and kept*] *in a cage, so is the heart of the proud;* but should be, like a *decoy partridge in a cage*, so is,* &c.

SECTION X.

Of their Manners and Customs; and of the Moorish Women, their Lamentations, &c.

THE Arabs retain a great many of those manners and customs which we read of in sacred, as well as profane history. For if we except their religion, they are the very same people they were two or three thousand years ago; without having ever embraced any of those novelties in dress or behaviour, which have had so many periods and revolutions among the Turks and Moors. Upon meeting one another, they still use the primitive salutation of Salem alekum †, i. e. *Peace be unto you;* though by their wit or superstition they have made it a religious compliment ‡, as if they said

* Vid. Boch. Hieroz. part. post. l. i. c. 13.

† *And he* (Joseph) *said,* שלום לכם, the same with the Arab. Salamunlikum, *Peace be unto you,* Gen. xliii. 23. Judges vi. 23. and xix. 20. 1 Sam. xxv. 6. &c. John xx. 19. *Peace be unto you,* &c.

‡ The Mahometans love to call their religion I-slamisme, from the Arab. Salama, which in the 4th conj. is Aslama, to enter into the state of salvation; hence Eslam, *the saving religion,* and Muslemon, or, as we call it, Musleman, or Musolem, *he that believeth therein.* Prid. Life of Mahomet, p. 11.

said, *Be in a state of salvation.* Before the Mahometan conquests, the expression was, Allah heekha, or, *God prolong your life;* the same with Havo adoni, the Punic compliment in Plautus. Inferiors, out of deference and respect kiss the feet, the knees, or the garments of their superiors; but children, and the nearest relations, kiss the head only. The posture they observe in giving one another the asslem-mah *, is to lay their right hand upon their breast; whilst others, who are more intimately acquainted, or are of equal age and dignity, mutually kiss the hand, the head or shoulder of each other †. At the feast of their byram, and upon other great solemnities, the wife compliments her husband by kissing his hand.

It is here no disgrace for persons of the highest character to busy themselves in what we should reckon menial employments. The greatest prince, like Gideon and Araunah of old, assists in the most laborious actions of husbandry; neither is he ashamed to fetch a lamb from his herd ‡ and

* In Gen. xxxvii. 4. it is said, "When Joseph's brethren saw "that their father loved him more than all his brethren, that "they hated him, and *could not speak peaceably to him;*" whereas these last words should be rendered thus, *they would not give him the asslem-mah*, or the *compliment of peace.*

† Salutations of this kind are often mentioned in Homer, as practised by the Greeks.

Κυσσε δε μιν κεφαλην τε και αμφω φαεα καλα,	
Χειρας τ' αμφοτερας.	*Odyss.* l. xvi. ver. 15.
Και κυμινον—ωμους.	*Ibid.* xxi. ver. 224.
κεφαλας και χειρας κυνεσκε.	*Ibid.* ver. 225.

‡ Thus we read, Gen. xviii. 7. that Abraham *ran to the herd and fetcht a calf*, upon the arrival of the three angels.

and kill it*, whilst the princess his wife is impatient till she has prepared her fire and her kettle to seeth and dress it. The custom that still continues of walking either bare-foot †, or with slippers, requires the ancient compliment of bringing water upon the arrival of a stranger, to wash his feet ‡. And who is the person that presents himself first to do this office, and to give the mar-habbah, or *welcome*, but the master himself of the family? who always distinguishes himself by being the most officious; and after his entertainment is prepared, accounts it a breach of respect to sit down with his guests, but stands up all the time, and serves them. Thus Abraham, as we read, Gen. xviii. 8. "took butter and milk, "and the calf which he had dressed, and set it "before

* In this manner, we find Achilles and Patroculus employed, Hom. Il. ix. 205, &c.

> Achilles at the genial feast presides;
> The parts transfixes, and with skill divides.
> Meanwhile Patroclus sweats the fire to raise.....POPE.

† The feet being thus unguarded, were every moment liable to be hurt and injured: and from thence perhaps the danger, without the divine assistance, which even protects us from the smallest misfortunes, of *dashing them against a stone*, Psal. xci. 12. which perhaps may further illustrate that difficult text, Job v. 23. of *being in league with the stones of the field*. By attending so often as I have done to this custom of walking bare-foot, I am induced to imagine, that רגלך לא בצקה, Deut. viii. 4. which we render, *thy foot did not swell*, should rather be, *thy foot did not wear away*, (*attritus*, Hieron.) by the exercising of it in Arabia Petræa for forty years.

‡ Thus, Gen. xviii. 4. "Let a little water, I pray you, be "fetched, and wash your feet." Judg. xix. 21. Luke vii. 44. "I "entered into thine house, thou gavest me no water for my feet; "but she hath washed my feet with tears."

"before the angels, and he stood by them under "the tree, and they did eat."

Yet this outward behaviour of the Arab is frequently the very reverse of his inward temper and inclination, for he is naturally false, thievish and treacherous *; and it sometimes happens, that those very persons are overtaken and pillaged in the morning, who were entertained the night before with the greatest hospitality. The prophet Jeremiah has well described them: "In the "ways," says he, (iii. 2.) "hast thou sat for them, "as the Arabian in the wilderness."

Neither are they to be accused of plundering strangers only, or whomsoever they may find unarmed or defenceless; but for those many implacable and hereditary animosities, which continually subsist among themselves, literally fulfilling to this day the prophecy of the angel to Hagar, Gen. xvi. 12. that "Ishmael should be a wild "man; his hand should be against every man, "and every man's hand against his." The greatest as well as the smallest tribes are perpetually at variance with one another, frequently occasioned upon the most trivial account, (p. 105.) as if they were, from the very days of their great ancestor, naturally prone to discord and contention. Even under the Turkish governments, where they have so often suffered by their untimely revolts, yet, upon the least disturbance or prospect of a revolution, they are the first in

* Like their predecessors the Carthaginians, who are called by Tully, Orat. ii. contra Rull. *fraudulenti et mendaces.*

arms, in hopes of getting rid of their dependency; though they are sure that, in the end, their chains are thereby to be more strongly riveted.

However, it must be mentioned to the honour of the western Moors, that they still continue to carry on a trade with some barbarous nations, bordering upon the river Niger, without seeing * the persons they trade with, or without having once broke through that original charter of commerce, which, from time immemorial, has been settled between them. The method is this: At a certain time of the year, (in the winter, if I am not mistaken), they make this journey in a numerous caravan, carrying along with them coral and glass beads, bracelets of horn, knives, scissars, and such like trinkets. When they arrive at the place appointed, which is on such a day of the moon, they find in the evening several different heaps of gold dust, lying at a small distance from each other, against which the Moors place so many of their trinkets as they judge will be taken in exchange for them. If the Nigritians, the next morning, approve of the bargain, they take up the trinkets, and leave the gold dust, or else make some deductions from the latter, &c. And in this manner transact their exchange, without seeing one another, or without the least instance of dishonesty or perfidiousness on either side.

The

* In like manner, the Seres are said never to see or speak with the people they traded with. Eustathius likewise, upon the faith of Herodotus, relates, that the Carthaginians traded after the same manner with some people beyond Hercules' pillars. Vid. Arbuthnott on Coins, p. 230.

The custom of the Nasamones *, of plighting their troth, by drinking out of each others hands, is, at this time, the only ceremony which the Algerines use in marriage. But the contract is previously made betwixt the parents, wherein express mention is made not only of the *saddock*, as they call that particular sum of money which the bridegroom settles upon the bride, but likewise, as it was in the time of Abraham †, of the several changes of raiment, the quantity of jewels, and the number of slaves that the bride is to be attended with when she first waits upon her husband. These likewise are her property ever afterwards. The parties never see one another, till the marriage is to be consummated; at which time,

* Πιστισι δε τοιησι χρεωνται· εκ της χειρος διδοι πιειν, και αυτος εκ της του ετερου πινει. Herod. Melpom. § 172.

† A gold and silver sarmah, one or two setts of ear-rings, bracelets and shekels, a gold chain to hang over their breasts, with half a dozen vests, some of brocade, others of rich silk, are usually the wedding clothes of a lady of fashion. Habits and ornaments of the like kind were given to the bride in the time of Abraham. Thus a *golden ear-ring of half a shekel weight* was given to *Rebekah, and two bracelets for her hands of ten shekels weight of gold*, Gen. xxiv. 22. Abraham's *servant* also *brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah*, ver. 53. Besides, every woman that is married, has at least one female slave (who is usually a *black*) to attend her; whilst others have two or more, according to their rank and quality. In this manner, we find that Hagar was Sarah's handmaid; that Rebekah, when she was betrothed to Isaac, was attended by *her nurse* (Gen. xiv. 59.) *and her damsels*, ver. 61. that Laban, (Gen. xxiv. 24.) *gave unto his daughter, Leah*, when she was married to Jacob, *Zilphah, his maid, for a handmaid;* and unto Rachel, (ver. 29.) upon the like occasion, *Bilhah, his handmaid, to be her maid.* David, instead of settling any saddock or *dowry* upon Saul's daughter, was, instead of it, to bring an hundred foreskins of the Philistines, 1 Sam. xviii. 25.

time, the relations being withdrawn, the bridegroom proceeds first to unveil his bride*, and then *(zonam solvere)* to undress her. Upon forfeiture of the *saddock*, the husband may put away his wife when he pleases; though he cannot take her again, notwithstanding the strongest solicitations, till she is married and bedded to another.

The civility and respect which the politer nations of Europe pay to the weaker sex, are looked upon here as extravagancies, and as so many infringements of that law of nature which assigns to man the pre-eminence. For the matrons of this country, though they are considered as servants indeed of better fashion, yet they have the greatest share of toil and business upon their hands. Whilst the lazy husband reposes himself under some neighbouring shade, and the young men and the maidens, as we read of Rachel†, attend the flocks; the wives are all the day taken up,

* Thus Leah, by retaining her veil, through her own artifice, (as Tamar did afterwards, Gen. xxxviii. 14.) or by the subtlety and contrivance of her father Laban, might have passed for her sister Rachel, Gen. xxix. 25. Though the night alone, the undistinguishing season, when she was brought to Jacob, ver. 23. may otherwise account for the mistake. And thus it is said of Ruth, (iii. 14.) that *she rose up in the morning, before one could know another;* and of the harlot, 1 Kings iii. 20, 21. *When I had considered the child in the morning*, that *was laid in my bosom at midnight, behold*, says she, *it was not my son.*

† It is customary, even to this day, for the children of the greatest emeer to attend their flocks; as we find, Gen. xxix. 9. *Rachel kept the sheep of her father Laban.* The same is related of the seven children of the kings of Thebes, Hom. Il. vi. ver. 424. of Antiphus, the son of Priam, Il. xi. ver. 106. of Anchises, Æneas' mother, Il. i. ver. 313.

up, as the custom was likewise in ancient Greece, either in attending their looms *, or in grinding at the mill †, or in making of bread, *cuscassowe*, *dweeda*, and such like farinaceous food; so far corresponding with the γυναικὸς σιτοποιοῦσαι or σιτοποιοί. Neither is this all; for, to finish the day, *at the time of the evening, even the time that women go out* (ὑδρευσασαι, Hom. Od. x. ver. 105.) *to draw water*, Gen. xxiv. 11. they are still to fit themselves out with a pitcher or a goat's skin ‡, and, tying their sucking children behind them, trudge it in this manner two or three miles to fetch water. Yet, in the midst of all these labours and incumbrances, not one of these country ladies, in imitation no doubt of those of better fashion in cities, will lay aside any of their ornaments; neither their nose-jewels, (Isa. iii. 22. Ezek. xvi. 10.) used still by the Levant Arabs; neither their bracelets or their shackles, *the tinkling ornaments of their feet*, Isa. iii. 16.; neither their ear-rings, or looking-glasses ‖, which they hang upon their breasts; neither the tinging their eye-lids with lead-ore;

so

* Like Andromache, Il. vi. ver. 491. or Penelope, Odyss. i. ver. 357.

† Hom. Odyss. vii. ver. 105. Simonid. de Mulieribus. Mat. xxiv. 41. Herod. l. vii. c. 187. Thucyd. l. ii.

‡ There is frequent mention made of those skins in the Holy Scriptures. Thus חמת, Gen. xxi. 14, 15, & 19. נאד or נאוד, Josh. ix. 4. Judg. iv. 19. 1 Sam. xvi. 19. Psal. lvi. 8. and cxix. 83. נבל, 1 Sam. i. 24. and x. 3. Jer. xiii. 12. and ασκος, Matt. ix. 17. Mark ii. 22. Luke v. 37. which should be rendered *skins*, are improperly interpreted *bottles*.

‖ These were of polished brass among the Hebrew women, as we learn from Exod. xxxviii. 8.

so prevalent is custom, even in the most uncivilized parts of Barbary; and so very zealous are these homely creatures to appear in the mode and fashion.

The Arabian women are swarthy, and rarely well-favoured; but the greatest part of the Moorish women would be reckoned beauties, even in Great Britain. Their children certainly have the finest complexions of any nation whatsoever. We have a wrong notion of the Moors *, in taking them for a swarthy people. The men indeed, by wearing only the *tiara*, or a scull-cap, are exposed so much to the sun, that they quickly attain the swarthiness of the Arab; but the women, keeping more at home, preserve their beauty till they are thirty; at which age they begin to be wrinkled, and are usually past child-bearing. It sometimes happens, that one of these girls is a mother at eleven, and a grandmother at two and twenty; and as their lives are usually of the same length with those of the Europeans, several of these matrons have lived to see their children of many generations.

At

* The word *Moor* is generally supposed to convey the idea of a person of a dark and swarthy complexion; whereas, it only denotes the situation of their country. For מעבר signifies a *ferry* or *narrow part of the sea---fretum, trajectus*, &c. מערבי, *Mav'ri*, consequently will be the same as (*trajectaneus* seu *ad trajectum vivens*) a person who lives near such a place; just as the Moors are situated with respect to the Straits of Gibraltar, the Fretum Gaditanum or Herculeum of the ancients. Vid. Peritsol. Cosm. edit. T. Hyde, p. 48. But Bochart deduceth the word from another original. מוחרין, *Mauri*, quasi *postremi* vel *occidentales* dicti, ab אחור quod et *posterius* et *occidentem* sonat. Plene scriberetur *Mauharin*, sed gutturales passim elidi nemo est qui nesciat. Boch. Chan. l. i. c. 25.

At all their principal entertainments, and to shew mirth and gladness upon other occasions, the women welcome the arrival of each guest, by squalling out for several times together, *loo, loo, loo* *. At their funerals also, and upon other melancholy occasions, they repeat the same noise †, only they make it more deep and hollow ‡, and end each period with some ventriloquous sighs. The αλαλαζοντας πολλα, or *wailing greatly*, as our version expresses it, Mark v. 38. upon the death of Jairus' daughter, was probably performed in this manner. For there are several women hired to act upon these lugubrious occasions; who, like the Præficæ ||, or *mourning women* §, of old, are *skilful*

* A corruption, as it seems to be, of הללוית, *Hallelujah*. Αλαλη, a word of the like sound, was used by an army, either before they gave the onset, or when they had obtained the victory. Vid. Pol. Synops. vol. iv. p. 790. & Mint. Lex. in voce Ἀλαλαζω. The Turks to this day call out *Allah, Allah, Allah*, upon the like occasion.

† As if the word was related to the Heb. ילל, *ejulari*, (Mic. i. 8.) from whence perhaps our English word *to howl*.

‡ Plutarch informs us, that *Eleleu, iou, iou*, were used in this manner. Επιφονειν δε ταις απονδαις, ελελευ, ἰυ, ἰυ ὡν το μεν απευδοντες αντιφονειν και παιωνιζοντες ειωθασι, το δε εκπληξεως και ταραχης εστι. Plutarch in Theseo.

|| Præficæ dicuntur mulieres ad lamentandum mortuum conductæ, quæ dant cæteris modum plangendi, quasi in hoc ipsum præfectæ. Vid. P. Fest. & Non. Marcell. in voce.

§ "Call for the [מקננות, from קון, *to lament*] mourning "women, that they may come---and take up a wailing for us, "that our eyes may run down with tears, and our eye-lids gush "out with water," Jer. ix. 17, 18. Such like extraordinary demonstrations of sorrow we have related, Psal. vi. 6. "Every "night wash I my bed, (*or*) make I my bed to swim: I water "my couch with my tears." Psal. cxix. 136. "Rivers of waters "run down my eyes." Jer. ix. 1. "O that my head were waters, "and

skilful in lamentation, (Amos v. 16.) and great mistresses of these melancholy expressions; and indeed they perform their parts with such proper sounds, gestures and commotions, that they rarely fail to work up the assembly into some extraordinary pitch of thoughtfulness and sorrow. The British factory has often been very sensibly touched with these lamentations, whenever they were made in the neighbouring houses.

No nation in the world is so much given to superstition as the Arabs, or even as the Mahometans in general. They hang* about their childrens necks, the figure of an open hand, usually the right, which the Turks and Moors paint likewise upon their ships and houses, as a countercharm to an evil eye; for five is with them an unlucky number, and *five* (meaning their fingers) *in your eyes*, is their proverb of cursing and defiance.

" and mine eyes a fountain of tears." And Lam. iii. 48. " Mine " eye runneth down with rivers of waters." *The drawing of water at Mizpah*, (1 Sam. vii. 6.) *and pouring it out before the Lord, and fasting*, may likewise denote, in the eastern manner of expression, some higher degree of grief and contrition. *Effuderunt cor suum in pœnitentia*, ut aquas *ante Deum*, as the Chaldee paraphrase interprets it; or, as Vatablus, *Hauserunt aquas a puteo cordis sui, et abunde lacrymati sunt coram Domino resipiscentes. Aqua effusa lacrymas significat*, says Grotius in locum.

* This custom of hanging things about the neck to prevent mischief, distempers, &c. seems to be of great antiquity, and was common to other nations. Thus Varro, de Ling. Lat. l. vi. *in fine.* ' Præbia a præbendo, ut sit tutum: quod sint remedia in ' collo puereis.' ' Fascinum, collis nempe puerorum suspensum, ' *infantium custodem* appellat Plinius,' l. xxviii. c. 4. The Bulla was worn upon the same account, as Macrobius tells us, Saturn. l. i. ' Bulla gestamen erat triumphantium, inclusis intra eam re- ' mediis, quæ crederent adversum invidiam valentissima.'

ance. Those of riper years carry with them some paragraphs of their Koran, which, as the Jews did their phylacteries, Exod. xiii. 16. Numb. xv. 38. they place upon their breast, or sew under their caps, to prevent fascination and witchcraft, and to secure themselves from sickness and misfortunes. The virtue of these scrolls and charms is supposed likewise to be so far universal, that they suspend them, even upon the necks of their cattle, horses, and other beasts of burthen. They place great faith and confidence in magicians and sorcerers *, as the Egyptians and Moabites † did, who in old time were their neighbours; and upon some extraordinary occasions, particularly in a lingering distemper, they use several superstitious ceremonies in the sacrificing of a cock, a sheep, or a goat, by burying the whole carcase under ground, by drinking a part of the blood, or by burning or dispersing the feathers. For it is a prevailing opinion all over this country, that a great

* The several classes of which are enumerated in Deut. xviii. 10, 11.; *viz.* such as *use divination, or is an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.* They pretend to have daily instances in these countries, of the power and efficacy of one or other of these persons, particularly in causing or taking away the influence of the *maleficium ligaminis*, or *vinculum Veneris*, which seems to have been well known in the time of Augustus.

> Necte tribus nodis ternos, Amarilli, colores,
> Necte, Amarilli, nodos, et Veneris dic vincula necto.
> *Virg. Ecl.* viii. 77.

† *Viz.* the Egyptians, (Vid. Auson. Epist. xix. Joseph's *divining cup*, Gen. xliv. 5.) Moabites, (Balaam *went not, as at other times, to seek for enchantments*, Num. xxiv. 1.) *&c.*

great many diseases proceed from some offence or other that has been given to the *jenoune*, a class of beings placed by them betwixt angels and devils. These, like the fairies of our forefathers, are supposed to frequent shades and fountains; and to assume the bodies of toads, worms, and other little animals, which, being always in our way, are liable every moment to be hurt and molested by us. When any person therefore is lame or sickly, he fancies that he has injured one or other of these beings; upon which the women, who, like the ancient *veneficæ*, are dextrous in these ceremonies, are sent for immediately; and go, as I have seen them, upon a Wednesday, with frankincense and other perfumes, to some neighbouring spring, where they sacrifice a hen or a cock, an ewe or a ram, &c. according to the sex* and quality of the patient, and the nature of the disease.

SECTION XI.

Of their Superstitions; with an Account of their Saints or Marabbutts, &c.

The Mahometans have a great veneration for their Marabbutts, who are generally persons of a rigid and austere life, continually employing themselves either in counting over their beads †, or

* *Viz.* A male being sacrificed for the female sex, *&c.*

† In touching each bead of their chaplet, consisting usually of ninety-nine, they either say, Alhamdillah, *God be praised*; Allah Kibeer, i. e. *God is great*; or, Istugfur Allah—Staffour Allah, *God forgive me.* Vid. p. 419.

or else in meditation and prayer. This saintship goes by succession; and the son is entitled to the same reverence and esteem with the father, provided he can keep up and maintain the same gravity and decorum. Some of them also share in the same reputation with their prophet, of receiving visions, and conversing with the deity; whilst others, who pretend to work miracles, are endowed with gifts, which Mahomet* himself durst not pretend to. When I was (*an.* 1732.) near the river Arhew with Seedy Mustafa, the Kaleefa of the western province, he told me, in the presence of a number of Arabian Shekhs, who vouched for the fact, that Seedy ben Mukha-lah, a Marabbutt hard by, had a solid iron bar, which, upon command, would give the same noise with a cannon, and do the like execution; and that once the whole Algerine army, upon demanding too exorbitant a tax from the Arabs under his protection, were put to flight by the miracle. Yet notwithstanding the frequency, as they pretended, of the experiment, notwithstanding the merit I urged there would be of convincing a Christian of the truth of it, besides the solicitations and intreaties of the whole company that this Marabbutt should be sent for, Seedy ben Mukha-lah† had

* Vid. Prideaux's Life of Mahomet, p. 18, 19.

† This name, by interpretation, is, *the son of a gun*; several persons in these countries having their *cognomina* from some quality or other for which they are remarkable. Of this quality, they are either called Abbon, i. e. *father*, or Ibn, ben, i. e. *son* of it. Thus a fat man is called Abbon kersh, i. e. *the father of a belly*, &c.

had too much policy to appear and hazard his reputation. But I had better success near Seteef, with Seedy Ashoure, the Marabbutt of the Ammer; a person famous all over the eastern province for the vomiting of fire. This operation, as he performed it, I saw several times; the first instance whereof did indeed very much surprize me. For being in a mixed company, and little regarding him, I observed, all on a sudden, his mouth in a blaze, and his whole body seemingly distorted with agonies. But by keeping my eye more carefully upon him, when the same was repeated a second time, (for he had several of these pretended ecstasies), I plainly discovered the whole cheat and contrivance. For during the time that his head and his hands lay concealed under his burnoose, when he pretended to be conversing with the Deity, he was actually lighting the fire; and accordingly, when he was ready to display it, such a quantity of smoke attended his head and hands, in withdrawing them from under his burnoose, there was so strong a smell likewise of tow and sulphur, besides some threads of the former that were unfortunately engaged to his beard, that none but an ignorant and bigotted people could be deceived by the imposture. This I took notice of to some Turks that were with me, who saw through the cheat; but the Arabs still insisted upon the wonderful gift of Seedy Ashoure, as the Ephesians did of their Diana; and that Ma kan shy kiff hoo, i. e. *There was none like him.*

These

These people likewise are equally foolish and extravagant in their *Jaffar-eah*, as they call the pretensions they make to the knowledge of future events and contingencies. They are not indeed hitherto agreed by what extraordinary means they come at these revelations; though the discoveries they would be believed to make, are in such general terms, so false, for the most part, and at the best dubious, and never particularly circumstantiated, that it scarce deserves the gravity or attention to enquire after their original. However, none of them ever asserted that they were from divine inspiration; though there are a number of enthusiasts in this religion, who pretend to be full of the Deity upon other occasions. Some attribute them to *magareah*, for so they call witchcraft and inchantment, others to astrology or the doctrine of the stars, whilst their thalebs pretend to have the prophecies of Aly, the son-in-law of their prophet; wherein they give out, that he has left them a general and chronological account of the most remarkable occurrences, which have happened in the world since his time, or which are to fall out in future ages.

When I was at Tunis, in the spring of 1727, there were several prophecies handed about, partly, as was alleged, from this book, partly from their Jaffar-eah, that Hassan ben Aly, the bey or king at that time, was to be immediately deposed by his nephew, Aly Bashaw. The mystery of it was, that Hassan ben Aly, otherwise a good and

and wise prince, had a mighty inclination to oppress the richest of his subjects; and, by a piece of ill-timed policy, had, since the beginning of his reign, neglected the natural born Turks, and placed his chief confidence in Moors and renegadoes; upon whom likewise he bestowed the greatest honours and preferments. On the other hand, Aly Bashaw, while he acted under him as *aga* of the Janizaries, behaved himself with such courtesy, generosity and justice, that he gained the affections of that body, and the good will of the whole kingdom. Aly Bashaw therefore, being upon some misunderstanding with his uncle, fled to the mountains of Uselett. He had there the hardiness to proclaim himself bey; and to publish, at the same time, the great injustice and oppression that Hassan ben Aly had always exercised over his subjects. He further exclaimed against the unjust contempt and disregard that had all along been paid to the Turks, the natural safeguards of the kingdom; adding further, that he himself would immediately apply proper methods for the ease and satisfaction of them all. Taking, I say, all these circumstances together, there was probability enough, without the concurrence of a prophecy, that such a revolution might then have been brought about. Yet, notwithstanding all these unfavourable circumstances; notwithstanding the very day and hour were confidently prefixed for Hassan ben Aly's destruction, he proved too strong for their *Jaffareah*; and, provided the Algerines had not a few years

years afterwards interposed, he would, in all probability, have left a peaceable possession of that kingdom to his son.—See above, p. 136.

It would be too tedious to recount any more of their pretended prophecies; some of which, the event very obviously shewed to be false; whilst others were, at the best, uncertain guesses only, or probable conjectures. We are to wait therefore till time and futurity determine the truth of that very remarkable one, which promises to the Christians a restoration of all those kingdoms, which they formerly lost to the Turks and Saracens. Thus much may be observed of it already, that there is no part of the Mahometan dominions, extensive as they are, where it is not universally received; and that, in consequence thereof, the gates of their cities are carefully shut up every Friday, the day of their congregation, from ten till twelve o'clock in the morning, that being, as they say, the day and the time prefixed for this notable catastrophe.

CHAP-

CHAPTER IV.

SECTION I.

Of the Government of these Kingdoms; particularly of Algiers.

As the Arabs have had no small share in the foregoing observations, it may be expected that something should be said of the form of government that subsists among them. Now, though the greatest part of these tribes have been under the Turkish yoke for many ages, yet they are rarely interrupted, either in what may concern the course of justice, or in the succession to those few offices and dignities that belong properly to themselves. For, provided they live peaceably, pay regularly the eighth part of the produce of their lands, together with a small poll-tax that is annually demanded by the Turks, they are left in full possession of all their private laws, privileges and customs. Every dou-war therefore may be looked upon as a little principality; where the family that is of the greatest name, substance and reputation, usually presides. However this honour

honour does not always lineally descend from father to son; but, as it was among their predecessors, the Numidians*, when the heir is too young, or subject to any infirmity, then they make choice of the uncle, or some other relation, who, for prudence and wisdom, is judged to be the best qualified. Yet, notwithstanding a despotic power is lodged in this person, all grievances and disputes are accommodated by calling in to his assistance one or two persons out of each tent. And as the offender is considered as a brother, the sentence is always given on the favourable side; and, even in the most enormous crimes, rarely any other punishment is inflicted than banishment. When this person has the superintendence over a single dou-war, he is commonly called the Shekh †; but when his authority reaches over several, then he has the title either of Shekh el Kibeer, *great Lord* or *Elder*, or else of the Emeer ‡, *Prince*. As few or none either of these Shekhs, or of the Turkish and Eastern kings, princes or bashaws, know to write their own names, all their letters and decrees are stamped with their proper rings, seals, or signets, (2 Kings xx. 2. Est. iii. 12. Dan. vi. 7. &c.) which

* Militante Masinissa pro Carthaginiensibus in Hispania, pater ejus moritur: Galæ nomen erat. Regnum ad fratrem regis Oesalcem, pergrandem natu (mos ita apud Numidas est) pervenit. Liv. l. xxix. § 29.

† *Sheikh, senex, senior, doctor:* aut authoritate, principatu, pietate, et arte conspicuus. Vid. Gol. in voce.

‡ *Ameer* from *Amara, he commanded*, mandavit, jussit, præcepit. *Idem.*

are usually of silver or cornelian, with their respective names engraved upon them on one side, and the name of their kingdom or principality, or else some sentence of their Koran, on the other.

The government of the Algerines, which differs little from that of Tunis, consists of the Dey, who is to be considered as the Stadtholder, and of a dou-wanne, or *common council.* The dou-wanne, (the same with Divan, as it is erroneously though commonly written) is principally composed of the thirty Yiah Bashees; though the Mufti, the Kaddy, and the whole army, of what degree soever, are sometimes called in to assist. All affairs of moment ought to be agreed upon by this assembly, before they pass into laws, and before the Dey is entrusted with putting them in execution. But for some years past, there has been little account made of this venerable body; which continues indeed to be very formally convened, but then it is only with the same formality to consent to such propositions, as have been before hand concerted betwixt the Dey and his favourites; so that, in effect, the whole power is lodged in one person.

This person who, at Algiers, is called the Dey, and at Tunis the Bey, is chosen out of the army; each order, even the most inferior, having an equal right and title to that dignity with the highest. Every bold and aspiring soldier, though taken yesterday from the plough, may be considered (particularly at Algiers) as the heir apparent

rent to the throne; and with this further advantage, that he lies under no necessity to wait till sickness or old age have removed the present ruler. It is enough that he can protect himself with the same scymiter, which he has had the hardiness to sheath in the breast of his predecessor. The chief command here, as it was in the declension of the Roman empire, lies open and exposed to every bold pretender; who, if he has the resolution only to attempt, will rarely fail to carry it. To the truth whereof, we need only appeal to that quick succession, which, till very lately, has been among the Deys of Algiers; rarely one in ten having had the fortune to die in his bed, *i. e.* without a musket ball or a scymiter. Even those few, who have thus peaceably departed, cannot attribute it to any superior regard and esteem which the army had for them in particular; but rather to their own superior good fortune, in preventing an insurrection, by cutting off the conspirators before they could put their designs in execution. This bloody and cruel method of succeeding to the deyship, and of continuing peaceably in it afterwards, will appear strange and surprising to us, who have been long accustomed to regular successions and civilized governments; yet it is what may be very well accounted for here, where a strict and regular discipline has been a long time wanting; where even a private soldier, after a small exercise and trial under these colours, has the ambition to think himself considerable enough, either to push

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for the kaftan himself, or to contribute at least in the promotion of another to it. However, by the many seasonable executions that have been lately made of these aspiring members, this factious and discontented humour seems, at present, to be somewhat purged and allayed; though, in such an ungovernable constitution as this, there will always remain some seeds of their old tumultuous principles, which, upon the least favourable opportunity, may break out afresh in rebellion and assassination.

SECTION II.

Of their Forces and Revenues, with their Method of Fighting and raising Recruits.

THE whole force of Algiers, in Turks and Cologlies, is computed at present to be no more than six thousand five hundred; two thousand whereof are supposed to be *emeriti*, old and excused from duty; and of the four thousand five hundred that remain, one thousand are annually employed in relieving their garrisons, whilst the rest either go out with their cruising vessels, or else form the three flying camps, which every summer attend the provincial viceroys. To the Turkish troops we may join about two thousand *zwowah*, as the Moorish horse and footmen are called; yet, notwithstanding these are kept in constant pay, and may be supposed to augment their

their number, yet, being all of them hereditary enemies to the Turks, they are little considered in the real safeguard and defence of the government. The method therefore of keeping this large and populous kingdom in obedience, is not so much by force of arms, as by diligently observing the old political maxim, *Divide and command.* For the provincial viceroys are very watchful over the motions of the Arabian tribes, who appertain to their several districts and jurisdictions; and as these are in continual jealousies and disputes with one another, the beys have nothing more to do than to keep up the ferment, and throw in, at proper times, new matter for discord and contention. There are several clans, both of Arabs and Kabyles, who, in case their neighbours should observe a neutrality, would be too hard for the whole army of Algiers; notwithstanding each Turk values himself in being a match for twenty of them. When therefore there is any misunderstanding of this kind, the viceroys play one tribe against another; and, provided the quarrel proves equal, a few of the Turkish infantry seasonably thrown in, (the Arabian cavalry being never able to withstand them*), will be more than a balance for the enemy. By thus continually fomenting the divisions, which always subsist among the Arabian princes, and exasperating one family against another, these four

* Numidæ peditum aciem ferre nequeunt; according to an observation of Tacitus (lib. iv. 24.) which holds good to this day.

four or five thousand Turks maintain their ground against all opposition, and lay even their neighbours, the Tuniseens, and Western Moors under great obligations for not extending their conquests among them.

In their several battles and engagements, the spahees, or *cavalry*, as I have before hinted, are of little service; the Arabs in this respect being more numerous, and often victorious. It is the infantry that does the execution; which the Arabs, as never fighting on foot, are not able to withstand, which, as we have observed, was the case of their predecessors. When the cavalry alone are concerned, as when one Arabian tribe is at variance with another, then each party draws itself up in the figure of a half moon. But as the whole army rarely falls on together, or comes to close fighting, they seldom put the dispute to a decisive battle. Their fighting is always at a distance, as if they were running of races; small parties (or platoons, as we should call them) continually advancing, at full career, from the main body; and, after they have discharged their fire-arms, or their javelins, against their respective antagonists, they as speedily retreat to their main bodies, where others are ready for the onset. In so much, that a few persons killed on a side, is reckoned a bloody battle.

Skirmishes of the like nature, though attended with more execution, seem to have been practised by the Hebrew infantry of old, *when they looked one another in the face;* as in 2 Sam. ii. 14. where we

we read of *twelve Benjamites pertaining to Ishbosheth, playing* with the like number of *David's servants*, in sight of both armies. What is also recorded, 2 Sam. i. 23. of Saul and Jonathan, that *they were swifter than eagles;* and of Asahel, 2 Sam. ii. 18. that *he was as light of foot as a wild roe;* and of the Gadites, 1 Chron. xii. 8. that *they were men of might, as swift as the roes upon the mountains;* not to mention the epithets of ποδαρκης, ταχυς Αρης, &c. given to the Grecian heroes; may all relate to these decursory rencounters, and to this method of justing or fighting at random.

To make up the deficiencies in the army, their cruising vessels are usually sent out once in every five or six years to the Levant for recruits; which generally consist of shepherds, outlaws, and persons of the lowest rank and condition. Mahomet Bashaw, who was the dey when I arrived (1720) at Algiers, and was shot dead in the streets a little afterwards by a party of soldiers, was not ashamed to own his extraction, in a notable dispute which he had once with the deputy consul of the French nation: *My mother*, says he, *sold sheeps feet, and my father sold neats tongues; but they would have been ashamed to expose to sale so worthless a tongue as thine.* Yet these recruits, after they have been a little instructed by their fellow soldiers, and have got caps to their heads, shoes to their feet, and a pair of knives to their girdle, quickly begin to affect grandeur and majesty; expect to be saluted with the title of Effendi,

fendi, or *Your Grace;* and look upon the most considerable citizens as their slaves, and the consuls of the allied nations as their footmen.

But besides these Levant Turks, the Dey may, at his pleasure, and especially upon any emergency, enrol the *cologlies*, as they call the sons of such soldiers, who have been permitted to marry at Algiers. Though, since the latter made an unsuccesful attempt upon the government, by endeavouring to seize upon the cassaubah, or *citadel*, they have not been much encouraged; and when they are, they are always excluded from the honour of being Dey, Aga of the Janizaries, and other considerable offices and employments.

The officers that command this small army, (and it would be the same if it amounted to its former complement of twelve thousand), are the Aga, or general, thirty Yiah Bashees, or colonels, eight hundred Bulluck Bashees, or captains, and about half that number of Oda Bashees, or lieutenants. The method of arriving at these posts, is not by money and interest, but by age and seniority; the oldest soldier being advanced upon the death of his lieutenant, and the lieutenant upon the death of a captain, &c. though, by the Dey's permission, a younger soldier may purchase the rank of an older, the latter degrading himself in return. There is another method also of hastening these promotions; for the Aga is removed as often as the soldiers are paid, which is every two months, being succeeded by the Chiah, who

who is the eldest of the Yiah Bashees; whereby a seat becomes vacant in the Dou-wanne, which is immediately filled up by the eldest Bulluck Bashee; as he again is by the eldest Oda Bashee, &c. The Aga, after having thus passed through the whole course of his duty, is from thenceforward considered as *mazoule*, *emeritus*, or superannuated, quietly enjoying his pay, and, according to the old poet Ennius,

Senio confectu' quiescit,

The yearly taxes of this great and fertile kingdom, bring usually into the treasury three hundred thousand dollars; though it is computed that the eighth part of prizes, the effects of persons dying without children, the contributions from the districts, independent of the viceroys, together with the frequent *avar-eas* and oppressions of the subjects, may bring in the like sum. To compensate this smallness in their revenues, the pay of the army is very small, the youngest soldier receiving only four hundred and six aspers every two months, and the eldest, or those in full pay, no more than five thousand eight hundred; whereof six hundred and ninety-six (as was before observed) make a dollar *. Now, as a great number of years are required before they

* Sive Thalero, qui Germanis sic dicitur a Thale seu Dale, *i.e.* Vallis; under Thaler seu Daler, q. d. Vallensis nummus, a valle sancti Joachimi ubi primo cusi sunt. Hinc factum ut tandem scutati omnes (quos nummos Imperiales vocamus) Thaleri hodie vocantur. Vid. Hyd. Annot. in Bobovii liturgiam Turcarum, p. 10. Vid. p. 414.

they arrive at full pay, (the young soldiers receiving an augmentation only of an hundred and sixteen aspers* every year), the whole army, with regard to their demands upon the government, may be reduced to about three thousand five hundred; whereby a sum less than two hundred thousand dollars, *i. e.* betwixt thirty and forty thousand pounds of our money, will defray the expence. Besides the pay, such Yiah and Bulluck Bashees as are unmarried, have each of them eight loaves of bread a day, and the Oda Bashees and private soldiers who are in the same condition, have four; each loaf being about five ounces in weight, and three aspers in value.

SECTION III.

Of their Courts of Judicature and their Punishments.

In the ordinary distribution of justice, there is in this, as in all other Turkish governments, an officer whom they call the Kaddy, who, for the most part, has been educated in the seminaries of Stamboule* or Grand Cairo, where the Roman codes

* Iste nummulus, Turcice dicitur *Albulus*; unde a Græcis sua lingua hodierna vocatur Ασπρος, i.e. *Albus*, &c. Ασπρον pecuniam albam in genere notat. *Id. ibid.*

† Constantinople is called all over the Levant, Stamboule, or Stanpole, which seems rather to be the corruption or contraction of the ancient name, as Jambol is of Joannopolis, than of εις την πολιν, as some authors give into. Vid. Hyd. Not. in Cosmogr. Perits. p. 52. Sir George Wheeler's Trav. p. 178.

codes and pandects, translated into the Arabic language, are taught and explained, as in the universities of Europe. The Kaddy is obliged to attend at the court of justice once or twice a day, where he hears and determines the several suits and complaints that are brought before him. But as bribery is too often, and justly enough, charged upon the Kaddy, all affairs of moment are laid before the Dey, or else, when he is absent, or otherwise employed, they are heard by the treasurer, by the master of the horse, or by other principal officers of the regency, who sit in the gate* of the palace for that purpose. At all these tribunals, the cause is quickly decided, nothing more being required than the proof of what is alleged; in so much, that a matter of debt, or trespass, or of the highest crime, will be finally decided, and the sentence put in execution, in less than an hour.

In cases of debt, the debtor is usually detained in prison till the chouses or *bailiffs* have seized upon his effects, and sold them. If the sale amounts to more than the debt, the overplus is returned to the prisoner; if it comes short, he is notwithstanding released, and no future demands are to be made upon him. Lesser offences are punished

* Thus we read of the *elders in the gate*, (Deut. xxii. 15. and xxv. 7.) and (Isa. xxix. 21. Amos v. 10.) of *him that reproveth* and *rebuketh in the gate*, and (Dan. ii. 49.) that *he sat in the gate of the king*. The Ottoman court likewise seems to have been called *the port*, from the distribution of justice, and the dispatch of public business that is carried on in the gates of it.

punished with *bastinado**, *i. e.* with little sticks of the bigness of one's finger; which, like the Roman fasces, are brought in bundles to the place of punishment, where the offender receives upon his buttocks, or the soles of his feet, from fifty to a thousand strokes, according to the nature and atrocity of his crime. But for unnatural lust, not only the parts above mentioned are chastised, but the belly likewise, a punishment generally attended with death. For clipping or debasing the public coin, the old Egyptian punishment †, *viz.* the cutting off the hands of the transgressor, is inflicted. When a Jew, or a Christian slave, or subject, is guilty of murder, or any other capital crime, he is carried without the gates of the city, and burnt alive; but the Moors and Arabs are either impaled for the same crime, or else they are hung up by the neck, over the battlements of the city walls, or else they are thrown upon the chingan, or *hooks* ‡, that are fixed all over the walls below, where sometimes they break from one hook to another, and hang in the most exquisite torments thirty or forty hours.

* It was in this manner probably that St Paul was *thrice beaten with rods*, τρις ἐῤῥαβδίσθην, says he, 2 Cor. xi. 25. The Chouses, likewise, whose office it is to inflict this punishment, appear to be no other than so many Roman lictors, armed out with their fasces.

† Diod. Sic. l. i. p. 50.

‡ The fastening of the body of Saul to the walls of Bethshan, (1 Sam. xxxi. 10.) might be the fixing it only to, or hanging it upon such hooks as were placed there for the execution of criminals.

hours. The Turks are not publicly punished, like other offenders. Out of respect to their characters, they are always sent to the house of the Aga, where, according to the quality of the misdemeanor, they are bastinadoed or strangled. When the women offend, they are not, out of modesty to the sex, exposed to the populace, but sent to some private house of correction; or, if the crime is capital, as when they are taken in adultery, &c. they are then tied up in a sack, carried out into the sea, and drowned *. The western Moors use the barbarous punishment of sawing the body of the criminal in two; expressive probably of διχοτομειν, Matt. xxiv. 51. Luke xii. 46. which we render *cutting asunder*, or *cutting off*; no less than of πριειν, Heb. xi. 37. which is translated, *sawing asunder*. For which purpose they prepare two boards of a proper length and breadth, and having tied the criminal betwixt them, they proceed to the execution, by beginning at the head. Kardinash, a person of the first rank in that country, who not long ago had been

* Tacitus (*De Morib. Germ.*) takes notice of this as a punishment among the Germans. 'Distinctio pœnarum, ex delicto. 'Proditores et transfugas arboribus suspendunt, ignavos et im-'belles et corpore infames, cœno ac *palude*, injecta insuper crate.' The like punishment is mentioned by Plautus. 'Coqui abstule-'runt; comprehendite, vincite, verberate, in *puteum condite*.' Aulul. Act ii. Sc. ver. 21. 'Furca et Fossa, (Ang. Pytte and 'Galloweg) in antiquis privilegiis significat jurisdictionem pu-'niendi fures: sc. viros suspendio, *fœminas submersione*—quod et 'in Scotia hodie observatum intelligo.' See Spelman's Glossary in the word FURCA, &c. where he quotes an instance of this punishment out of the monuments of the church of Rochester.

been ambassador at the British court, was put to death in this manner. For it may be very justly observed, with regard to the punishments of these countries, that there is little or no regard had to the quality of the offender, but to the nature of the offence. Sometimes indeed, a pecuniary mulct will stop the course of justice; but if the crime is flagrant, no atonement is to be made for it, the transgressor immediately suffering the punishment which he is thought to deserve.

SECTION IV.

Of their naval Force; together with their Interests and Alliances with Christian Princes.

The naval force of this regency, which, for the two last centuries, has been, at one time or other, a terror to the trading nations of Christendom, is, at present, in a declining condition. If we except their row-boats and brigantines, they had only (A. D. 1732.) half a dozen capital ships, from thirty-six to fifty guns; and, at the same time, had not half that number of brave and experienced captains. A general peace with the three trading nations, and the impossibility of keeping up a suitable discipline, where every private soldier disputes authority with his officer, are some of the principal reasons why so small a number of vessels

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are fitted out, and why so few persons of merit are afterwards willing to command them. Their want likewise of experience, with the few engagements they have been lately concerned in at sea, have equally contributed to this diminution of their naval character. However, if by proper discipline and encouragement, they should once more assume their wonted courage and bravery, they have always in readiness such a quantity of naval stores, as will put them in a capacity of making considerable augmentations to their fleet; though even at present, under all these disadvantages, we find them troublesome enough to the trade of Europe.

With relation to the princes of Europe, this government has alliance with us, with the French, the Dutch, and the Swedes, and lately with the Danes. Great application has been often made by the Port, in behalf of the Emperor's subjects; yet all their intercessions have hitherto proved ineffectual, notwithstanding the Algerines acknowledge themselves to be the vassals of the Grand Senior, and, as such, ought to be entirely devoted to his orders and commands. The Swedes purchased peace at the price of 70,000 dollars; and, as these cruisers rarely meet with vessels of that nation, it has been hitherto discoursed of as a great mystery. But the great increase lately in their commerce seems now sufficiently to explain it. The success of the Dutch, during a war of twelve years, in destroying a few of their vessels; the magnificent present of naval

naval stores that was made, upon ratifying the peace; together with the natural timorousness of the Dey, lest by further losses he should be reckoned *unfortunate**, (a dangerous character in this country for a commander); were the chief and concurring reasons for extending their friendship to that nation. It is certain the greatest part of the soldiers, and the sea officers in general, very strenuously opposed it; urging, that it would be in vain to arm their vessels, when they had peace with all the three trading nations; that their loss was inconsiderable, when compared with the riches they had obtained by the war; concluding with a very expressive Arabian proverb, that those *ought never to sow who are afraid of the sparrows.* As the younger soldiers cannot well subsist without the money they gain from their shares in prizes, there has been no small murmuring at the little success which they have lately met with. And it is very probable (as a little time perhaps will discover) that, the very moment any considerable addition is made to their fleet, nay, perhaps without any further augmentation, the present Dey will be obliged to lessen the number of his alliances, from those very principles, which a few years ago engaged his predecessor to increase them.

The Algerines have certainly a great esteem and

* Most of the Roman emperors affected the appellation of FELIX. The patriarch Joseph, Gen. xxix. 2. has the character of being *a prosperous man;* and that whatsoever he did, *the Lord made it to prosper*, ver. 23.

and friendship for the British nation; and, provided there could be any security in a government, that is guided more by chance and humour, than by counsel and mature deliberation, it is very probable, that which of the trading nations soever they may think fit to quarrel with, we have little to apprehend. The Dutch and the Swedes, and lately the Danes, are very industrious in cultivating a good understanding with them, by making annual presents, a method hitherto very prevalent and successful; whilst, on the other hand, the French may perhaps influence them as much, by putting them in mind of the execution which their bombs did formerly to this city, and of a later instance of their resentment at Tripoly. But as there is prudence in using high words and menaces at Algiers, it is certain, provided the Algerines are to be swayed with fear, that we have as much interest in Sir Edward Sprag's expedition at Bou-jeiah, as the French can have in that of the Marquis d'Estrees at Algiers. Notwithstanding likewise all the arguments that may be urged in behalf of Marseilles and Toulon, these people are not to be persuaded, but that Minorca and Gibraltar are in a more convenient situation to give them disturbance. But reason and argument will not always be good politics at this court, where the cook * is

* Livy (l. xxxix. c. 6.) has an observation very applicable to the great esteem which is paid to the cooks by these regencies. 'Tum coquus, vilissimum antiquis mancipium et æstimatione et 'usu, in pretio esse; et quod ministerium fuerat, ars haberi 'cœpta.'

the first minister, and where an insolent soldiery have too often the command. In critical conjunctures, therefore, the ground is to be maintained by the nice management and address of our consuls; by knowing how to make proper application to the particular passions of those who have the Dey's ear; by flattering one, placing confidence in another, and especially by making a proper use of those invincible arguments, money, kaf-tans, and gold watches. For according to an old and infallible observation, 'Give a 'Turk money with one hand, and he will permit 'his eyes to be plucked out by the other.'

Such was the political state and condition of this regency, when I left it, A. D. 1732. How long it may continue so, will be hard to determine; because what little there is here of justice, honesty, or public faith, proceeds rather from fear and compulsion, than from choice and free election. For the answer that was once made by the Dey to consul Cole, on his complaining of the injuries which the British vessels had met with from his cruisers, must always be looked upon as fair and ingenuous—'The Algerines,' says he, 'are a company of rogues, and I am 'their captain.'

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